

WORLD
PROSPECTS

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HOW IS IT ALL GOING TO END?

*A Study in Sacred Prophecy and
Present Day World Conditions*

BY

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Dedicated to the Memory
of
BENJAMIN DOUGLASS

Who, after a successful business career as co-founder and organizer of the R. G. Dun Mercantile Agency, devoted himself to the study of the Word of God. Having obtained a knowledge of Hebrew and Greek, he became an excellent teacher of the Bible and interpreter of prophecy in connection with the magazine, *Truth*, and the Niagara Bible Conferences.

"The memory of the just is blessed" (Prov. x:7)

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PART I

CAN MAN KNOW THE FUTURE?

CHAPTER I

Can Man Know the Future?

Inherent in the heart of man is a deep desire to know the future. Historians, archeologists and anthropologists have furnished abundant evidence that this craving to know future events, as well as unseen things which man feels exist, was as marked in the beginning of history, when the human race was in its infancy, as it is in our own times. The ancient Sumerian records, written in tablets of clay in the language of a dead past which scholars have deciphered, bear witness to it. The learned François Lenormant in his master work, "The Magic, Sorcery, Astrology and Necromancy of the Ancient Chaldeans," shows what a prominent place these things had thousands of years ago. The Grecians had oracles in many places which uttered in trance-speaking their mysterious and mystifying sentences, claiming to give guidance and to uncover the future. It is an undisputed fact that the attempts to know things to come are found everywhere, among all nations.

Astrology is the supposed art of interpreting the motions of the heavenly bodies as portents of the future. Ten times the Bible uses this word. In Isaiah 47:13 astrologers are called "stargazers." All the other methods by which ancient man tried to make known things to come are mentioned in the Bible: Divination, Witchcraft, Sorcerers, Enchanters and Necromancers. The flight of birds, known as augury, the entrails of animals, looking into the liver, consulting images, shooting arrows (Ezekiel 21:21), the movement of clouds, familiar spirits and a host of other things were used to find out the secrets of the future. The horrible practice of making a son or a daughter pass through the fire (Deut. 18:10) was not altogether a form of pagan sacrifice, but it was used to get light, in the form of an omen, of what is to come. Similar fire-ordeals were practiced by many primitive people.

While these attempts were used more than four thousand years ago and can be traced among all nations, the twentieth century with its boasted enlightenment and progress, makes

the same attempts. The craving to know the future persists and that not alone among the illiterate, the ignorant and superstitious, but also among the intelligent, the cultured and so-called higher classes. All the great daily newspapers of our big cities carry advertisements of astrologers, who offer their services to furnish horoscopes for individuals and promise by them to predict what will happen. But worse than that is Spiritism, misnamed "Spiritualism." The enchanters, the wizards, the familiar spirits of ancient times, and the consultants of the dead, are all reproduced in this modern cult. Men of the highest intellectual calibre have fallen for this delusion. We mention the Italian scientist Lombroso, the great novelist, the late Sir Conan Doyle, the eminent English scientist, Sir Oliver Lodge, the late W. E. Stead, and hundreds of others—educated and highly-connected persons—who in their superstitious beliefs and practices do not differ at all from the Chaldeans of four thousand years ago. Some of our leading universities have their circles for psychical research, the polite name for necromancy. We also mention the trance mediums, on the same level with the oracles of the ancient Greeks, the materializations with their supposed apparitions, palmistry, fortune telling by cards, readings of the fragments in a tea cup, so popular today among the young, and a score or more of similar forms of divination and soothsaying. All these things confirm the first sentence of this chapter—"Inherent in the heart of man is a deep desire to know the future."

What, then, is the origin of this desire? Man has a future. Nations have a future and a destiny. It is a postulate of our consciousness, that human history is heading towards a definite end. It is more than the question of time or a future of material things. Man is more than the creature of time, the creature of the dust. Man has endless being. He has a body over which the sentence of death is written, "Dust thou art, and unto dust thou shalt return" (Gen. 3:19). This is also true of the beast. But man has a soul, the very breath of the Almighty, and that part can never die. Man may deny it, but his denial can never give assurance; he is troubled

by uncertainty. Something speaks in his heart, which confirms what his blabbering lips try to deny.

There is a significant statement in Ecclesiastes, the book in which the natural man makes known his observations, obtained by a close study of human nature and human affairs. Unfortunately that weighty statement has been not correctly translated. We read about man, "He (God) hath set the world in their heart" (Eccles. 3:11). The meaning is confusing and obscure, how God sets the world into the heart of man. The correct translation makes it clear, "He hath set *eternity* in their heart," i. e., the consciousness of eternal being. This consciousness is the source of man's desire to know the future.

The writer remembers a story which he read in his youth and which, in tender years, made a deep impression. A young person was asked by a godly man about what he intended to do. He made known his desire of procuring a good education to make his mark in the world. The Christian asked, "What then?" And the young man spoke of his high ambitions of gaining a great reputation, of securing a high position in life, of having a charming woman for his wife, and sons and daughters, of becoming wealthy and enjoying life and the pleasures of life. Each statement was met by the same question, "What then?" Finally the youth said, "Well, I suppose as all men must die sooner or later, I too will have to die." Once more his questioner said, "What then?" Yes, "What then?" Man survives the grave and eternity begins. It is this consciousness which is chiefly responsible for man's attempted search of the future.

In the same passage from Ecclesiastes there is written another sentence of importance, "*No man can find out the work that God maketh from the beginning to the end.*" In other words, the future is God's secret; man cannot find it out by searching or in any other way.

Let us also remind ourselves that God in His Word has forbidden the various attempts to know the future, and has pronounced the death penalty upon all who practice these things (Deut. 18:10-12). In the New Testament, witchcraft,

a term which covers all spiritistic and occult practices, is classed with murders, fornication and idolatry as a work of the flesh. If some professing Christian reads these words, one who has fallen into some form of occultism, may this serve as a warning.

How futile all these attempts are may be learned from a sublime passage in Isaiah addressed to Babylon, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou has labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now thy astrologers, the star gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isa. 47:12-12). There are two chief reasons why God has forbidden such peering into the future, and warned against it. The first is that behind all these attempts stand the powers of darkness. The Canaanitish nations which Israel found in their promised land were steeped in these things, and linked with these satanically controlled attempts of necromancy, soothsaying and spiritism were the most vile practices, so that God as a holy and righteous God could not tolerate them any longer, and commanded their extermination. And behind the modern occultism and attempts to know the future is the same power.

The second reason is because these attempts deny the creature's limitation and assume that which is the prerogative of God alone. Omniscience is one of the great attributes of God and like Omnipotence and Omnipresence transcends our finite reason.

God alone knows the end from the beginning. In a most impressive way this was revealed through the prophet Isaiah. Here is the challenge addressed to the idol gods and to the astrologers and sorcerers of Babylonia. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things to come. Show the

things which are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together" (Isa. 41:21-23). It is a divine irony. A parallel passage speaks still more positively. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me, *declaring the end from the beginning*, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. 46:9-10). For anyone who accepts the existence of a supreme Being it is not difficult to believe that He, besides being omnipotent and omnipresent, is also omniscient, that all future was for Him, before all creation, an eternal present.

And now arises the most important question: Has the eternal God, the Omniscient One, made known, to His creature the secrets of the future? Has He uncovered what the future holds in store for the human race and for this earth? If so, where is it to be found? Let us look at two scenes recorded in the Bible. In the first one we see a young man, just released from prison. He had been in an Egyptian dungeon, suffering wrongfully. A great potentate had called for him and hastily he was brought from prison. In order to look decently he had to take time to shave himself and to exchange his prison rags for suitable raiment. And now he stands before the mighty Pharaoh. He had a dream which troubled his spirit greatly. He called for all the sorcerers, astrologers, magicians, charmers and others who infested his royal Court to give him the interpretation of the dream. They were silent. Then that young man was brought into his presence, Joseph, the beloved son of Jacob. He listens to Pharaoh's dream. Before he hears the dream he tells Pharaoh, "*It is not in me.*" He confesses that he could not know the future revealed in the dream. Then he adds, "*God shall give Pharaoh an answer of peace.*" Then we hear the Hebrew youth say twice more: "God hath showed to Pharaoh what He is about to do" (Gen. 41:1-32). Here are two facts. A believer in God and His power confesses his inability to know the meaning of a prophetic dream and expresses his faith in God that He is able to do it.

The second scene is staged many centuries later. Here is another heathen court. Like the Egyptian Court, the Babylonian palace is filled with Chaldean soothsayers, magicians, astrologers, interpreters of dreams and sorcerers. Nebuchadnezzar, the great God-appointed monarch of a vast world empire, was likewise troubled about the future. What is in store for my great monarchy? This question was uppermost in his mind. God answered him by a dream. The king demanded more than an interpretation of the dream. The dream had been forgotten and the assumed masters of occultism were to make known what the king had forgotten. It was the acid test of their powers. They were helpless and, with the sentence of death hanging over them, they despaired. In that court was another Hebrew prisoner, a God-fearing and God-trusting youth with his three companions. They too were looked upon as belonging to the same class as the Chaldean imposters.

What great faith young Daniel manifested when he appeared before the king and boldly stated that the king should give him a little time and he would make known the dream and its meaning! That night there was a prayer-meeting in Babylon. The one petition was that the God of heaven should reveal the secret to Daniel. The prayer was speedily answered for the secret was revealed to the seventeen year old youth in a night vision. He believed in God's omniscience and in His mercy to reveal it unto him. After a remarkable outburst of praise (Dan. 2:20-23) we see Daniel once more in the presence of the august monarch. But we must listen to the choice words with which he addressed Nebuchadnezzar.

"The secret which the king has demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed are these; as for me, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets

maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart" (Dan. 2:21-23). Here man's impossible task to reveal future things and God's ability to reveal secrets and the future are clearly stated with the refreshing humility of the Hebrew captive, who gives the glory to God.

What God did through Joseph and Daniel He has done throughout His Word, the Bible. One of the outstanding evidences that the Bible is supernatural, that its writers were the mouthpieces of God, is the fact of prophecy. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). One of the distinguishing features between the so-called "Sacred Writings of the East," so frequently called mistakenly "The Bibles of Other Nations," and the Holy Scriptures is that the former know nothing of prophecy and never attempted the forecast of the future, while the Bible contains the most startling predictions as to things to come. The fate of nations, the rise and fall of empires, the onward march of evil, man's defiance of God and the final victory of the Lord, as well as the future of the earth and its final consummating destiny, all is minutely foretold in the Bible. And that these predictions are absolutely trustworthy and reliable is vouched for by many scores of predictions which have found already their literal fulfillment in the past. The fact of prophecy in the Bible has therefore drawn the fire of the enemies of the revelation of God. Porphyry, the great heathen antagonist, and many other pagan philosophers, have done their utmost to discredit prophecy and failed miserably. Julian the Apostate in order to prove prophecy a failure, attempted the rebuilding of the Temple. God answered his attempt by what even Gibbon, in his famous "History of the Decline and Fall of the Roman Empire," mentions as historical facts. "An earthquake, a whirlwind, and a fiery eruption, which over-

turned and scattered the new foundation of the Temple, are attested, with some variations, by contemporary and respectable evidences." (Vol. III, page 159.)

And in our own days the liberalists continue the work of Porphyry, the pagan philosopher, and enemy of supernatural Christianity, and Julian the Apostate. They too deny prophecy and ridicule those who believe that God has revealed the future of mankind and the physical earth. What has been said about God's Truth is applicable to prophecy as well: "Truth is like a torch, the more it is shaken the brighter it burns."

Can man know the future? We answer without hesitation, *Yes.* We can know the future through the Bible, the Word of God, but *never* apart from it. In the pages which follow we shall give some of the most startling facts as to the prophecies revealed in the Scriptures, some of their past fulfilments and the rapidly approaching fulfilment of all prophecy, when finally every mouth will be stopped and a glorious vindication comes. The writer is deeply convinced that the greatest need of the Church today is not only to examine prophecy, but to put all confidence in it, and walk and serve in the light of coming events, the shadows of which are rapidly lengthening.

CHAPTER II

The Beginning of Prophecy

Prophecy is not confined to certain books in the Bible which are classified as "Prophetic." The first book of the Bible, Genesis, reveals the beginning of all things including prophecy. In fact everything in this great inspired historical account is prophetic. History itself makes known future events. The first chapter of this great foundation book is in itself prophetic in that it gives a forecast of the different ages. As the writer has shown in his "Conflict of the Ages", there was an original creation of God—"In the beginning God created the heavens and the earth." The original earth is seen in the second verse of the Bible in a state of chaos and darkness. It was submerged in water, symbolical of death. The six days which followed are not the days of God's primitive creation, but the days in which God reconstructed the chaotic conditions of our planet.

But these six days, and also the seventh, are prophetic of another work of God, His work in redemption. His creature became alienated from Him by transgression. Sin came and death by sin. So man needs redemption. The history of redemption in the different ages, or dispensations, which constitute God's work-days in producing a new creation, can be traced in the six days of the first chapter of Genesis. The first man, Adam, is prophetic of another Adam, the Second Man, the Head of that new creation, who will recover the lost dominion, when all things are put under His feet. Then comes the great seventh day, the day of eternal rest, when God shall be all in all, when the work is finished.

When man had sinned, Jehovah-God Himself spoke in Prophecy. Genesis 3:15 is the germ-prophecy out of which all prophecy springs, a remarkable forecast of history. The Redeemer, His suffering and His final triumph over evil, is here for the first time revealed. In fact everything in the inspired record of the beginning of history is prophetic. The Lord providing a covering for our first parents; the story of Cain and Abel—Abel's suffering and tragic death, his accept-

ance with God, all is prophetic. Cain, the murderer of his own brother, the vagabond who wanders on with the mark upon him, strangely preserved, is a forecast of a greater tragedy when He, whose blood "speaketh better things than that of Abel" (Heb. 12:24), was rejected and slain by His own brethren.

The first recorded age is prophetic of every other age, including our own, the age which is nearing its predicted end. It was an age of progress and civilization. This is most wonderfully confirmed by archeology, which has uncovered the highest types of civilization in the remotest times, civilizations which can be explained only by a great primitive civilization which ended suddenly. During that first age, according to the terse and only record man possesses, cities were built, discoveries were made, instruments invented, industries flourished. Humanity is seen divided into two classes, as it is still: the Cainites, the worldlings, the unbelieving, and the Godly, those who believed and retained the knowledge of God and found grace in His sight. The age did not improve, but as every subsequent age, it deteriorated. Civilization with all its "glorious" achievements ended in a tremendous collapse, as ever since one civilization after another has gone the same way. Moral and religious corruption set in. The earth was filled with violence; the sons of God came down to marry the daughters of men, and on account of the increasing corruption and vileness "the Lord said, My Spirit shall not always strive with man" (Gen. 6:1-3). But Noah found grace in God's sight. A great coming judgment was announced. The Ark, a place of salvation and safety was constructed, and finally the deluge came and the age ended. All this past history is a prophecy of the future. A student of history has well said, "History repeats itself." And Solomon, the keen observer, wrote: "The thing that hath been, is that which shall be; and that which was done is that which shall be done" (Eccles. 1:9).

Our Lord confirms all this for He said: "But as the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24:37). And the Ark in which Noah and his house

was sheltered, passing through the judgment waters, is in the light of the New Testament another prophetic type.

Nor must we forget one Antediluvian who was a prophet, Enoch, the seventh after Adam. "Enoch walked with God; and He was not; for God took him" (Gen. 5:24). This brief record is illuminated by statements in two New Testament Epistles, Hebrews and Jude. From the former we learn how God took him, not by death, but by translation. "By faith Enoch was translated that he should not see death and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God." (Heb. 11:5). In his experience he is a prophetic type of the promised translation of the living Saints before the complete collapse of our present age comes. Enoch before his sudden translation was a mighty witness. Jude writes: "And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord Cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude, Verses 14 and 15).

Enoch announced a coming judgment. That judgment was the deluge. Peter reveals in his second Epistle that it is prophetic of another judgment, though not by water. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:5-7).

We have given a telescopic review of part of the prophetic element in the opening chapters of the Word of God. The second definite prophecy recorded in the Bible arrests our closer attention. It is Noah's prophecy. Noah had passed through a great judgment. He and his house were saved out of the judgment. God furthermore had made a cove-

nant with him and elected him the head of a newly constituted government. But soon man's failure becomes apparent. In spite of God's grace and mercy, Noah sins grievously. We see him in a drunken stupor and shamelessly exposed. The new dispensation began with failure and ended with failure. Noah's three sons, Shem, Ham and Japheth, were the witnesses of their father's sin and shame. Ham, the father of Canaan, gloated over it, while Shem and Japheth acted in great modesty and shielded their sinful father. When Noah awoke and found out what had happened, there came from his lips a striking declaration.

"And he said, Cursed is Canaan, servant of servants shall he be to his brethren. And he said, Blessed be Jehovah the God of Shem; and Canaan shall be his servant. Let God enlarge Japheth, and let him dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:25-27).

This prediction gives a brief sketch of the history of the nations which came into existence during the ages which followed the deluge. Here is a curse and a blessing. The curse was pronounced not upon Ham, but upon one of his sons, Canaan. The blessing rested upon Shem and Japheth.

According to Genesis 10:6, Ham had four sons, Cush, Mizraim, Phut and Canaan. The curse was pronounced upon the fourth son. No doubt all the descendants of Ham were included in the curse. Subsequent history confirms this. Ham means "black"; hence the black races descended from him.

Perhaps Canaan and his seed was singled out in anticipation of their future occupation of the land of promise. All has found its fulfilment.

We confine ourselves to a very few of the historical evidences that Noah's curse and blessing was a prophecy. As to Ham and his offspring, history confirms what Noah said. As we learn from the tenth chapter of Genesis, Nimrod was the offspring of Cush, Ham was his grandfather. He became the founder of Babylon in the land of Shinar, so that the ancient Babylonian civilization was Hamitic in its origin. Mizraim, the second son of Ham, became the progenitor of

the Egyptians. From Canaan sprang the Canaanitish tribes. Babylon and Egypt flourished for a time and were known for their God-opposition, but both were reduced to servitude by the descendants of Japheth, the Greeks and the Romans and others. Canaan especially became the servant of Shem, the Israelites. When Israel was strong, they put the Canaanites to tribute (Judges 1:28). Solomon treated the Amorites, which were left in his kingdom, and the Hittites, the Perizzites, the Hivites and Jebusites, in the same way, "Upon those did Solomon levy a tribute of bond service" (1 Kings 9:20). In Joshua's day the Gibeonites, who had sneaked in among the children of Israel, were made servants, "hewers of wood and drawers of water" (Josh. 9:27). The descendants of Ham also populated Africa, and the negro races became the slaves of the descendants of Shem and Japheth.

Still more interesting is the blessing pronounced upon Shem and Japheth. The word "Shem" means "the name." Noah speaks of the Lord God of Shem. It is a hint that Jehovah-God would reveal Himself in connection with the offspring of Shem, that in this family, "the Name" should be made known. Centuries later the Lord said: "I am the God of Abraham, the God of Isaac, and the God of Jacob." He also called Himself "their God," and said to the offspring of Shem: "You only have I known of all the families of the earth" (Amos 3:2), having chosen the seed of Abraham, a son of Shem, to be His peculiar people. All divine revelation is Semitic.

Japheth became the progenitor of the great Gentile nations. Japheth means "extended, enlarged." "Let God enlarge Japheth, and let him dwell in the tents of Shem and Canaan be his servant." How true this is has been confirmed by past and present history. The development of government, art, science and philosophy is found among the sons of Japheth, the Grecians, Romans, and the great Aryan races. They are the domineering nations controlling the affairs of every continent. The list of nations given in Genesis, chapter 10, the offspring of Japheth, has been pronounced by leading ethnologists as absolutely correct. "By these

were the isles of the Gentiles divided in their lands; everyone after his tongue, in their families, in their nations" (Gen. 10:5).

But most interesting is the utterance of Noah that the descendants of Japheth "shall dwell in the tents of Shem." Through Shem Japheth is to receive and share the promised blessing. The Gentile nations were without God, without Christ and without hope in the world (Ephes. 2:10). After the Name which is above every other name had been revealed among the Jews—when He, who is the son of David and the son of Abraham, as concerning the flesh, had come to His own and His own received Him not, then the salvation which is of the Jews (John 4:22) passed on to the great Gentile world. In this way Japheth dwells in the tents of Shem. But it has a still wider meaning. As we shall show later, prophecy shows the glorious prospect of an earthly kingdom of righteousness and peace. Shem's family, Israel, will receive that kingdom and Jerusalem will be its glorious capital. The Japhetic races will be gathered into that kingdom, for it is written of that coming day. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3).

Noah had spoken his curse and his blessing. Probably he did not know that he had been the mouthpiece of Jehovah. What followed we mention briefly. The sons of Noah, their sons and offspring kept together for some time. They had one language. This is verified by comparative philology. They journeyed from the East. The East is in Scripture the Sunrise, as it is in nature. They turned their backs to the sunrise in another sense. They turned away from God. God is not mentioned in the beginning of the chapter in which man's failure and rebellion is recorded (Gen. 11). They said one to another, "Go to, let *us* make brick"—"Go to, let *us* build *us* a city and a tower"—"Let *us* make *us* a name." Nimrod, the mighty hunter, though his name is not mentioned, must have been the leader, for in Shinar he began his kingdom of Babel. His ambition was the creation of a world empire in defiance of God. God had given a definite

command to be fruitful and replenish the earth (Gen. 9:1). The building of the city and the tower was an attempt to frustrate God's purpose. They did not want to be scattered abroad upon the face of the whole earth (Gen. 11:4). Self-exaltation, defiance of God and rebellion against God, are the essentials of this first great apostasy after the deluge. But this God-defying and man-deifying confederacy brought another judgment from above. The Godhead spoke, answering their "Let us make us a name" with "Go, let us go down, and there confound their language that they may not understand one another's speech." The confusion of tongues followed. They were scattered abroad. What they tried to escape came upon them. Babel became confusion.

Here again is an event in early history which is prophetic. Babylon later comes into prominence and when we turn to the prophetic history given in the last book of the Bible we find another Babylon, another great leader, as Nimrod was, another confederacy—God-defying and man-deifying. That final confederacy of rebellion against God and against His Christ is described in the beginning of the second Psalm.

And as it was over thousands of years ago so it will again be, "Let us go down." The descent of the Lord Jesus Christ will come to deal in judgment with an apostate and rebellious world.

We shall now take up in detail the prospects of the world according to God's own revelation.

PART II

THE PROSPECTS OF ISRAEL

CHAPTER I

The Promises Made to Abraham—Jacob's Prophecy— The Song of Moses

In the second half of the eleventh chapter of Genesis we find the generations of Shem. Ten are given. We note the shortening years of human life. The time had now come in which the promised blessing to Shem was to be bestowed upon one of his descendants. In sovereign grace the Lord called Abram, the son of Terah. The wandering offspring of Noah's sons builded cities and founded different kingdoms. New civilization began to come into existence. But what were their moral and religious conditions?

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have a decidedly prophetic character. These promises are unconditional, hence they are of grace. "And I will make thee a great nation, and will bless thee, and make thy name great and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed" (Gen. 12:3-4). History answers as to the literal fulfilment of these prophetic promises. The man of faith became one of the outstanding persons of history, the father of the nation Israel—venerated by his seed at all times, who call him "Abraham, our father"; venerated by Christians because he is the father of all them that believe; venerated also by the followers of Mohammed. The promised blessing can be traced century after century, even during the present age in which "blindness in part has happened to Israel." History bears witness as to the blessing coming upon those who blessed Abraham and his seed, and how the curse has rested upon nations which cursed Israel. In him and in his seed all the families of the earth are blessed and will be blessed. A certain theory, which claims that the Anglo-Saxons are the ten tribes of Israel (so-called British-Israel) teaches that it is through the English speaking races that this blessing is realized. We shall have more to say later about this invention. The blessing promised through Abraham to all the families of the earth has come through Him who is the promised seed, according to the flesh "the Son of Abraham," He who said "before Abraham was I am." There is yet a future blessing in store for all the families of the earth, when Israel receives the fullest glory in the kingdom and all the nations of the earth will share in Israel's blessing and glory.

The prophetic promises given to Abraham expand; they are progressive. They concern the seed and the land. After Abraham arrived in the land, the Lord told him "Unto thy seed will I give this land" (Gen. 12:7). After his separation from selfish Lot, his nephew, the prophetic promise becomes enlarged. The friend of God is commanded to

view the land, northward, southward, eastward and westward with the assurance "all the land which thou seest to thee will I give it, and to thy seed forever" (Gen. 13:14-18). A still greater promise was given as to the future of Abraham's seed when the Lord made a covenant with him. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the River Euphrates" (Gen. 15:18).

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In the next place Jacob speaks only of *Judah*. This tribe is put by itself. Judah means praise; the tribe is represented by the lion. In speaking of Judah he utters a great prophecy. "The sceptre shall not depart from Judah nor a law-giver

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That godly remnant is represented by *Gad*, *Asher* and *Naphtali*. Here we see a great change. No longer apostasy, defilement, idolatry and wickedness; no longer traffickers and burden bearers, but here is a victorious note. "Gad, a troop shall overcome and he shall overcome at the last." It is a prediction of the final conflict and victory over the foe. The faithful remnant will be victorious over the false Messiah, the man of sin.

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“the son of the right hand.” It reminds us of the one hundred and tenth Psalm where Christ is seen at the right hand of God till His enemies are made the footstool of His feet. Brief is Jacob’s prophecy of Benjamin. “Benjamin shall tear as a wolf; in the morning devour the prey, and at even divide the spoil.” The prophecy concerns the judgment aspect of the coming Lord and Christ. The fuller aspect is the blessing as revealed in his words about Joseph; both blessing and judgment will come with the return of Christ.

In Jacob’s Prophecy concerning his twelve sons we have this remarkable forecast of Israel’s History. (1) Israel’s character during the Old Testament, represented by Reuben, Simeon and Levi. (2) Israel at the time when Christ came, the Shiloh as announced in connection with Judah. (3) Israel after Christ has come and was rejected by His own, represented by Zebulun, Issachar and Dan, the time of their dispersion ending in the days of Antichrist. (4) The godly and victorious remnant seen in Gad, Asher and Naphtali and (5) the coming Deliverer crowned with blessing and glory, but judge as well, under whose feet all will be put—Joseph and Benjamin. Here then is Israel’s past, present and future history in a nutshell.

We turn next to another great key-prophecy which reveals the prospects of Israel. It came likewise from the lips of an old man, about to die. Moses the great illustrious leader of Israel, one hundred and twenty years of age, before he went to the top of the mountain, to die, as the Rabbis say, under the kiss of Jehovah, sang his last song. The song of Moses is prophetic.

THE PROPHETIC SONG OF MOSES

This great utterance, recorded in the thirty-second chapter of the fifth book of the Pentateuch is marvellous. It did not come from the mind of Moses, but was the work of the Spirit of God. This song is an expansion of Jacob’s Prophecy and concerns all the descendants of Abraham, the twelve tribes of Israel. That it is prophetic may be learned

from the call which Moses proclaimed. "Gather unto me all the elders of your tribes, and your officers, that I may speak these words into your ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands" (Deut. 31:28, 29). The song then covers all Israel's history and reveals what shall befall them in future days.

1. We give a brief synopsis. In the foreground stands the praise of Jehovah. He proclaims Jehovah's Name, His greatness, His faithfulness, that He is a just God. He speaks of Him as the Rock whose work is perfect. Jehovah the Rock is the Son of God, the Rock of Ages (Verses 1-4).

2. Then, before he speaks of Jehovah's gracious dealings with Israel, he mentions the nation's foolishness, that they are a perverse and crooked generation, as so often before their stiff-neckedness and disobedience had been uncovered by their great leader. Questions are asked to stir up their conscience. Do ye thus requite Jehovah? Is He not Thy Father who hath purchased you? Hath He not made thee and established thee? (Verses 5-7).

3. This is followed by a beautiful description of Israel's calling and what Jehovah in infinite love and mercy had done for them. They were the portion of Jehovah and Jacob, the lot of His inheritance. He had given them a place of supremacy over the other nations, and divided the boundaries of the Gentiles according to the number of the children of Israel. And how did He deal with them? He found them in a desert land. He watched over them; He compassed them about; He kept them as the apple of His eye. He had sheltered and nestled them, borne them up and carried them in His feathers. He alone did this, as the expression of His lovingkindness and His loving care.

4. But what follows? Here comes in prophecy a description of their future apostasy, their departure from the Lord. Here Israel is called "Jeshurun," a loving diminutive derived

from "Jasher," which means "upright." He had loved His beloved Jeshurun. Prosperity came upon them, they had prospered in all things, the earthly blessings, the lot of an earthly people, had been showered upon them. Instead of clinging closer to the Lord, they forsook God and lightly esteemed the Rock of His salvation. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." From the worship of the one God they turned to idols and sacrificed unto demons. Here are the prospects of Israel, the prospects of apostasy during Old Testament times and the culmination of it in the rejection of the "Rock of His Salvation," when He appeared among them. How it all came true needs no further mention (Verses 15-18).

5. This is followed by the forecast of God's dealing with them on account of their unbelief and apostasy. His anger burns against them in righteous indignation and wrath. He hides His face from them and heaps evils upon them. They shall be wasted with hunger and devoured with burning heat and with bitter destruction. Without the sword and within the terror. They were to be scattered into the corners of the earth. But He indicates that no full end of them is to be made, as later the prophet declared in Jehovah's name: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11). And why? Lest their adversaries, the nations used in chastisement of Israel (anti-semites) should say, "Our own high hand, and not Jehovah, hath done all this." Here is the prospect given of their afflictions and sufferings in their sorrowful history covering several thousand years. Yet He has not given up His chosen people. He yearns over them. He deplores their miserable condition. His heart of sympathy is longing for the day when He can be gracious unto them. "Oh, that they were wise, that they understood this, that they would consider their latter end" (Verses 19-33).

6. Finally, at the end of their long history of sorrow and tears there comes "the day of their calamity." What else

is this than the "time of Jacob's trouble" (Jer. 30:7). It is the day of trouble seen by Daniel, the prophet and confirmed by our Lord (Matt. 24:21). But what will happen in that day of their calamity? Daniel tells us that "Michael the prince will stand up for His people" (Dan. 12:1). There will be intervention from above. And in Moses' song we read: "He will repent Himself for his servants, when He seeth their power gone, and there is none shut up or left." Then He calls them back to Himself. He will deal with their enemies. The rod which He used for their chastisements will be broken. "I will render vengeance to mine adversaries, and I will reward them that hate Me. I will make drunk with blood my arrows and My sword shall devour flesh; with the blood of the slain and the captives, from the hairy head of the enemy." Here is the forecast of the judgment of the nations which will be executed when the King of Israel, our Lord, appears. The hairy head (the correct translation) no doubt is the man of sin (Verses 34-42).

7. Then comes a great Finale of this prophetic symphony. "Rejoice ye nations with His people, for He avengeth the blood of His servants and rendereth vengeance to His adversaries and will be merciful unto His land, and to His people" (Verse 43). It brings to view the great consummation when Israel's prospects in a kingdom of glory will be realized and all the nations of the earth will rejoice with His redeemed Israel, the time of earth's jubilee, the time of "Peace on earth and glory to God in the highest."

The promises made to Abraham and to his seed, briefly mentioned in this chapter, outline the prospects of Israel, which have never yet been realized. But inasmuch as "God's gifts and calling are without repentance" (Rom. 11:31), the day will come when every one of these promises will be literally fulfilled. In Jacob's prophecy and in the prophetic song of Moses we find the embryonic history of Israel. Both tell beforehand the apostasy, their departure from God, the judgment which is to fall upon them on account of it. We have also learned that their judgments and the sufferings connected with it are not permanent. There will come a day

of blessing, of victory and glory. But before we take up the bright prospects of Israel and through them the blessing which will come to all the world, we must examine more fully the predictions as to their past and present condition, we must see how God's threatenings literally passed into history and also what will happen to Israel before the day of consummation and glory breaks.

CHAPTER II

Predictions of Judgment and Dispersion.

Their Literal Fulfilment

Before Moses had intoned his great prophetic song, which all Israel had to commit to memory (Deut. 31:19), the Lord announced through him Israel's coming apostasy. "This people will rise up, and go awhoring after other gods of the strangers of the land, whither they go to be among them, and will forsake Me, and break My covenant, which I have made with them. Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?" (Deut. 31:16, 17).

What the many evils and troubles would be had already been spoken by Moses in one of the most remarkable forecasts of the Bible.

In Leviticus (Chapter 26) is pronounced the blessing which would follow their obedience in keeping the commandments of the Lord. After that are recorded the threatenings from a holy and righteous God, their God, if they act in disobedience and break the covenant (Verses 16-39). The chastisements include almost every conceivable disaster. Physical decline, terrors, consumption, burning ague, defeat by their enemies, a barren land, wild beasts to destroy their children and cattle, famine, pestilences, cannibalism, and waste cities are some of the predicted calamities. Their dispersion among all the nations is one of the forecasts of judgment. "And I will scatter you among the nations and will draw out a sword after you, and your land shall be desolate and your cities waste" (Verse 33). Still more remarkable are the predictions of Deuteronomy (Chapter 28). It is one of the most solemn portions of the Pentateuch. Orthodox Hebrews cover in their yearly synagogical readings the entire Pentateuch. It is said that the Rabbi still reads

this chapter publicly in a hushed voice. And well may they read it thus for here are the predictions of the sorrowful history of their own people. In this chapter thousands of years ago the Spirit of God outlined the history of blood and tears of the scattered nation, all their sufferings and tribulations. Since then many centuries have come and gone and brought a startling fulfilment of all these predictions. The prospects of divine displeasure and judgment have all come true. It is an enlargement of the forecast of the above quoted chapter of Leviticus. We could fill many pages with quoting these prospects and give their verifications in Israel's history. But this is not necessary; a few will suffice.

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee" (Verse 37). They have been ostracized, ridiculed and sneered at by the different nations, and so it is still. The word translated "byword" in the Hebrew is the word "*Sheninah*." It means "a sharp saying." We do not know the derivation of the slang word used among Gentiles in speaking of a Hebrew, the word—*Sheeny*. Nor do we know how this word originated. But it is suggestive that they shall be "*sheninah*" among the nations, and the Gentiles call them by a word which probably is derived from this Hebrew word. In this chapter we find some most interesting prophecies as to their dreadful future. It was Rome which was finally used in bringing upon the nation and Israel's land the greatest calamity. The Roman power is predicted by Moses and that at a time when Rome did not exist. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the *eagle* flieth, a nation, whose language thou shalt not understand" (Verses 49, 50). The eagle was the standard of the Roman armies; the Jews understood oriental languages and also Greek, but never took to Latin. "Which shall not regard the person of the old, nor show favor to the young."

It was a Roman practice to kill old people and young children. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst

throughout all thy land" (Verse 52). Fulfilled by the Roman armies. "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, shall eat her children, for want of all things in the siege and straitness wherewith thine enemy shall distress thee in thy gates" (Verses 54-57).

All this was fulfilled in the terrible sieges of Jerusalem, but most of all in the tragedy of the year 70 A. D.

Not a Gentile but a Jewish historian gives us the striking fulfilment of this prediction. Josephus was living in the days of the great calamity when the Roman armies surrounded Jerusalem and the event which our Lord had announced forty years before came to pass (Luke 19:43, 44). Flavius Josephus in his famous "Antiquities of the Jews," a history of the Jewish wars, in Book VI, Chapter 3, relates the case of a noble and delicate woman who was hard pressed during the Roman siege and finally roasted her own child. But this is only one case of a large number. It was a literal fulfilment of the quoted prophecy given 1500 years before.

As the siege continued and the famine increased horrors upon horrors came. Josephus gives a full description of what was one of the greatest tragedies in the world's history. But this was not the only fulfilment of the curse of cannibalism. It happened before the Roman siege as we learn from 2 Kings 6:26-29 and Lamentations 2:20.

Again we read in this great prophetic chapter: "And Jehovah will bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again; and there ye shall sell yourselves unto your enemies for bondmen and bondwomen, and no man shall buy you" (Verse 68). When Jerusalem was destroyed by the Romans, all who did not perish (according to Josephus 1,100,000 lives were swept away) were sent to the mines in Egypt, where the slaves were constantly kept at work without being permitted to rest or sleep till they succumbed. The whip of Egypt fell once more upon them and they suffered the most awful terrors. Others were sold as slaves. According to the

History written by Josephus, about 100,000 suffered this fate, so that the slave market was glutted and the word fulfilled, "No man shall buy you".

Their world wide dispersion is also predicted in this chapter. "And the Lord shall scatter thee among all people, from the one end of the earth unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot, but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life" (Verses 64-67). When Balaam looked upon the camp of Israel he uttered a great prophecy which is still true and will always be true: "Lo, the people shall dwell alone and shall not be reckoned among the nations" (Num. 23:9). God separated the seed of Abraham, formed them into a nation, and gave them a land to dwell in. And this peculiar people, living in one of the smallest countries on the face of the earth, has been scattered all over the world, has become a wanderer, without a home, without a land, though there is now a national awakening and a partial restoration. They are still a nation. Their national characteristics persist. Other nations have passed away; this nation has been preserved. They are found among all the nations, yet not reckoned among the nations. Like Jonah in the belly of the fish, undigested, so Israel has found a grave among all the nations, yet they have not been able to digest them. In spite of all these curses and calamities, their world-wide dispersion, we read: "And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and break My covenant with them, for I am Jehovah their God" (Lev. 26:44). In numerous other passages their miraculous preservation is predicted. Then, as revealed, the God-given homeland of Israel, the land which once flowed with milk and honey, has become barren and desolate. Jerusalem, the city of David,

is being trodden down by the Gentiles and it will continue to be so "till the times of the Gentiles are fulfilled." In Jeremiah (22:7-9) we read: "I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore has the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods and served them."

Space forbids to give the fulfilment of all these predictions during the present age, which began with the rejection of the Messiah, David's Lord and David's son, our Lord. He Himself had wept in loud lamentation over Jerusalem. He saw all what would come upon His beloved city. When He was led away to be crucified, a great company of people and of women, bewailing and lamenting Him, followed. What words He spoke to them! "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children? For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps, which never gave suck. Then shall they begin to say to the mountains, fall on us and to the hills, cover us. For if they do these things to a green tree, what shall be done to the dry?" (Luke 23:28-31) In His final discourse as recorded by Luke He announced the fate of the Jews after the destruction of Jerusalem. His prediction covers the entire age. "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down, till the times of the Gentiles be fulfilled" (Luke 21:24). In this great dispersion, the fulfilment of the words spoken by Moses over three thousand years ago, and re-stated by our Lord, they suffered all the horrors and terrors which we have mentioned before. Hundreds of thousands were slain in the beginning of the age, but often their punishment was *well deserved*. We quote from "The Decline and Fall of the Roman Empire" by Gibbon:

"From the reign of Nero to that of Antonius Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which the Jews committed in the cities of Egypt, of Cyprus and Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of fanatics whose desire and credulous superstition seemed to render them the implacable enemies not only of the Roman Government, but of human kind."

In the footnote Gibbon, quoting *Dion Cassius*, shows that in Cyrene the Jews killed in a most horrible fashion 220,000 Greeks; in Cyprus 240,000; in Egypt a very great multitude. Many of these victims were sawn asunder, according to a precedent to which David had given sanction by his example. The same source shows that on account of these horrible outrages committed by the Jews during Hadrian's wars 580,000 Jews were cut off by the sword, besides an infinite number which perished by famine, by disease and by fire. (Gibbon Volume II, Page 222.)

The fires of persecution burned fiercely in almost every century. During the middle ages they were falsely accused of having poisoned wells and thus producing the "Black Death" by which over twenty-five million people perished. Then the Jews were burned by the thousands. All kinds of lying accusations were brought against them followed by terrible persecutions and sufferings. One of the accusations was the so-called "blood accusation," wholly unfounded, a pernicious invention of superstitious, if not vicious, persons. This accusation, that Jews killed "children of Christians" to use their blood in some of their rituals has survived even to recent times.

Especially severe was their fate in Spain. We quote again from Gibbon's work:

"That exiled nation had founded some synagogues in Gaul; but Spain since the days of Hadrian was filled with their colonies. They pretended they were introduced into Spain by the fleets of Solomon and the arms of Nebuchadnezzar. The wealth which they accumulated by trade and

the management of finances invited the avarice of their masters. Sisebut, a Gothic king, who reigned in the beginning of the VII Century proceeded at once to the last extremes of persecution. Ninety thousand Jews were forced to accept baptism, the fortunes of the obstinate ones were confiscated; their bodies cruelly tortured. But they—the secret professed enemies of Christianity—still multiplied in servitude and distress and their intrigues promoted the rapid success of the Arabian conquerors.” (Gibbon Volume IV, page 341.)

Later still greater persecutions broke out against them in Spain. They were driven out by the thousands, their children were taken away and all their goods confiscated. The Inquisition acted against them and thousands upon thousands were tortured and burned alive. But Spain experienced the truth of the ancient promise made to Abraham: “I will curse them that curse thee.”

For many centuries it was literally true—“among these nations shalt thou find no ease, neither shall the sole of thy foot have rest.” They were driven from nation to nation. In Italy, France, Germany, Austria, Poland and other countries they suffered the same persecutions. The XIX Century was one of anti-semitism; everywhere was heard the cry “Down with the Jew.” Especially terrible were their persecutions and sufferings in Russia where tens of thousands were massacred under the regime of the Czar. The Russian Revolution, besides the slaughter of hundreds of thousands of Christians, also brought great suffering upon orthodox Jews. The vicious Sovietism aims at the destruction of all religious beliefs. Such Jewish apostates as Trotzky (Bronstein), Zionieff (Apfelbaum); Litvinoff (Finkelstein) hate true Judaism as much as they hate Christianity. In our own times the darkest clouds are gathering. Anti-Semitism is stronger than ever. What it means our next chapter will show.

Yet here is the miracle. Nation after nation succumbed to far less persecution and suffering and passed away. This nation never passes away. Moses saw the bush burning with fire and while the fire raged, the bush remained uncon-

sumed. It is God's standing miracle of His power of preservation. True it is, the threatenings of Jehovah, His judgments, have literally come true. But at the same time by their miraculous preservation, by their increase in earthly blessings and possessions, by giving them the foremost place in commerce, in literature and science, God bears witness to the fact which Gentile Christendom has almost entirely forgotten, that Israel are still His people, beloved for the Father's sake. In 1833 a careful census showed three million Jews living in the world. After a century of Antisemitism in 1933 another careful census shows fifteen millions. An astonishing increase of five hundred per cent! And why this miracle of preservation? More than to prove God's faithfulness and power. The seed of Abraham has the prospects of a glorious future, a glory which also concerns the whole earth. For this great purpose He has kept Israel. But before we turn to the great prophecies announcing that day of coming glory, we must examine the darkest hour which is yet to come for the everlasting nation. It will give us their immediate prospects. How truly Milman in his excellent "History of the Jews" has said: "Massacred by the thousands, but springing up again from their undying stock, the Jews appear at all times and in all regions. Their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration." A great philosopher called them "the enigma of history." They are more than that. They are the greatest witnesses that the Bible is the supernatural revelation of God.

CHAPTER III

The Prospects of The Great Tribulation—The Indications of its Nearness—The Two Classes—The Godly Remnant and its Future Work

Moses predicted in his great prophecy that there would come the day of "their calamity," when their power is gone and when God would rise up in behalf of His people (Deut. 32:35-42). Israel has had many days of calamity, but the day of their greatest calamity lies in the immediate future. Before the long promised morning comes with its blessings, the seed of Abraham, the sons of Jacob, will pass through a horrible night experience. This final calamity was prophetically announced by Jeremiah in that portion of his Prophecy which is filled with the promises of future blessing in store for Israel. The prophet speaks there of what will precede Israel's coming glory.

"And these are the words that the Lord spake concerning Israel (note "Israel") and Judah. For thus saith the Lord; We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of *Jacob's trouble*, but he shall be saved out of it" (Jer. 30:4-7). Here is the prediction of the travail pains through which all Israel will pass before the new birth of the nation takes place. The day of Jacob's trouble is Moses' day of calamity. But we must turn to Daniel's Prophecy to hear more of that day.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). No need to emphasize that it concerns Daniel's people and not, what a misguided exegesis

has read into it, the church. Not a few expositors of the liberal school which put the date of Daniel into the second century before Christ, have explained this time of trouble as having passed already into history during the invasion of Antiochus Epiphanes. The context makes such an exposition impossible. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This certainly did not happen during the invasion of Antiochus. It is an open question whether this means a physical resurrection, or the resurrection of the nation itself out of the dust, out of their national graves. But certainly whichever way we take it, it did not happen in the past, nor did the wise among Israel then: "Shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Therefore this great time of trouble in store for Daniel's people has not yet been.

But the confirming evidence of the futurity of this day of calamity, the time of Jacob's trouble and Daniel's time of great trouble is furnished by our Lord Himself. In His prophetic Olivet Discourse He speaks of it. Much misunderstood is the first part of this great prophecy. It has been applied to the Church, when it has no reference to the Church at all, but concerns the ending of the Jewish age. He pictures events which will happen among the Jews, restored in unbelief to their own land, telling what will overtake them. He announces the climax of those evil days. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). Here again the expositor misleads us when he claims that the time of great tribulation of which our Lord speaks was the siege of Jerusalem in the year 70 A.D. But was it? The context shows the impossibility of a past fulfilment. For in verses 29-31 our Lord says that immediately after the tribulations of those days He Himself will return in person, in power and great glory. Therefore Moses' "day of their calamity," Jeremiah's "day of Jacob's trouble," Daniel's "time of trouble," and our Lord's prediction of the ending

of the age in "the great tribulation" is still a coming event. The same time of great tribulation is also made known in the last book of the Bible. The Sun-clad woman with the crown of twelve stars is Israel (Chapter 12). Satan is the instigator of the great tribulation, but the woman's seed, the remnant of Israel, will be miraculously preserved.

This time of great tribulation will not be confined to Israel. It will be *world-wide* and affect *all* the nations, but the storm center will be Israel and Israel's land.

But why does God permit such a time of great trouble to come upon Israel especially? We answer this briefly. God permits this time of great trouble on account of their apostasy. While there is in Gentile Christendom an apostasy, as we show elsewhere in this volume, there is also a Jewish apostasy. It is not a thing of yesterday, but began many years ago. The so-called reformed Judaism is really rationalism. It denies and rejects the Messianic hope and sees a salvation for their people in assimilation. Reformed Judaism denies the supernatural and treats the Word of God just as the Gentile Modernist does. But this is not the end of the road. Atheism springs up; there is an out and out denial of God. Linked with it is radicalism expressed in hatred of everything which is sacred to mankind, religion, family life, patriotism and righteous government. As we have unfolded this in "The Conflict of the Ages," and shown the relation of the apostates to the program of lawlessness, so prominent in the world today, we do not enlarge upon it. As a result, these apostates with their program of lawlessness and world-revolution become a curse among the Gentiles, as predicted by Jeremiah (Jer. 29:18, 44:12). Such rebellion against the laws of God and man is an abomination in the sight of the Lord, and He will not tolerate it forever, but deal with it in tribulation and judgment. It is this apostasy which will bring upon them the "day of calamity".

Zionism is another reason why this time of trouble will come upon them. It is frequently stated in Scripture that the land is God's gift to His people Israel. The gift was made to Abraham and to his seed. When they were about

to occupy the land the Lord told them a number of times that it is His gift. It is the land which He had sworn unto them. They were to understand that it was not given on account of anything they had done. It is the land of promise. Therefore the land was not to be bought nor sold. It became a wilderness and the needed former and latter rain was withheld. But there are many promises and prophecies which give the prospects of a restoration of the land. It is to become fruitful again. They are to be brought back to the land, re-gathered and restored. Several pages could be filled with these bright prospects of the restoration of the land. We quote but one. "Be glad, then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain" (Joel 2:23). But all these restoration promises are conditioned by the repentance of the people and by a *whole-hearted return to the Lord*. More than that, these national promises cannot come before the manifestation of the King Messiah.

Zionism is a national revival, an attempted restoration. But it does not spring from faith in God and from trusting in His Word. It is a restoration in unbelief. There is no repentance. As a movement it is a delusion, a political scheme. Zionism has changed the land and tries to bring back by irrigation and colonization its former prosperity. It is an attempt to bring about the former national greatness by their own schemes and efforts. They will succeed in these efforts. But in that coming day of trouble, the tribulation, a great invasion of the land will come and bring devastation and disaster. The prophet speaks of it in the following words: "A fire devoureth before them (the Northern Army) and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness, yea and nothing shall escape them" (Joel 2:3).

‡ This restoration in unbelief, Palestine becoming rapidly occupied by hundreds of thousands of Jews, with no sign

of repentance or return to the Lord, is an indication that the day of calamity cannot be far away.

Then the restoration schemes include more than educational institutions, like the Jerusalem University. There is an effort on foot to erect another Temple, that is a restoration of the ancient worship of Israel is being planned. It is said that young Levites are being trained and receive instructions in the Levitical code. They will again bring their sacrifices. This is indicated in the last chapter of Isaiah, which is staged in these coming days of Jacob's trouble. The building of a house is here mentioned. But what does Jehovah say about the resumption of sacrifices? "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb; as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations" (Isa. 66:3). They reject the one great sacrifice, the precious blood of the true Lamb of God, and the restored worship is an outrage with God, the culmination of their unbelief, an abomination. And then the Lord says "I will choose their delusions and will bring their fears upon them." But something worse will happen. One appears then on the scene who claims to be their Messiah. It will be the final Antichrist, the greatest counterfeit, the very incarnation of Satan himself. He will demand worship for himself and sit in the Temple of God, claiming that he is God (2 Thess. 2). These preparations going on today are the sure indications of the nearing time of their great tribulation. The increasing anti-semitism which is sweeping Europe and which is rising stronger than ever before elsewhere, including the United States, is another shadow of the fast approaching day of their calamity.

THE TWO CLASSES

The seed of Abraham, his natural descendants, has always been divided in two classes. The Apostle Paul states this fact in the ninth chapter of Romans, "For they are not all

Israel, which are of Israel" (Verse 6). And before he wrote in the same Epistle, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 3: 28, 29). This distinction is marked throughout their entire history. In Old Testament times were those who believed not; they turned from Jehovah, they worshipped idols and Jehovah pronounced judgment against them. On account of their unbelief they had no share and part in the promised blessings. They did evil in the sight of the Lord and He dealt with them in judgment. But there was likewise a remnant which believed. They also suffered on account of the nation's departure from God. Yet tenaciously they held on in faith and did not relinquish the Messianic hope. The Lord recognized them in a special manner. He promised to spare them and through His prophets gave them words of hope and encouragement. We give two illustrations of this fact. In the ninth chapter of Ezekiel six men, probably angels, are commissioned to execute a judgment among the ungodly Israelites. Among them is one with an inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (Verse 4).

Here we have the information that in the apostate city there was a godly remnant, which had no sympathy with the abominations which the ungodly portion of the nation practised. Then Jehovah told the six men to "slay utterly old and young, both maidens, and little children, and women, but come not near any man, upon whom is the mark, and begin at my sanctuary." So the godly remnant, marked, was spared.

The second illustration we take from the last book of the Old Testament, the Prophet Malachi. In what a dreadful, indifferent condition the people were then! Yet in the

midst of this indifferent crowd who had no heart for the Lord was a godly company. "Then they that feared Jehovah spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared Jehovah, and that thought upon His Name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3). These illustrations could be multiplied, demonstrating the fact, that "not all are Israel who are of Israel," that among them were the godly and the ungodly, the believing and the unbelieving. And so it is in our own times.

We have already shown the apostasy which sweeps over Judaism and how the great mass denies their own history of miracles in the past, and how many are atheistic and fall in line with the forces of ungodliness and lawlessness. But there is another part of Israel. Though blindness is upon them, yet they do not give up the Messianic hope and continue to trust in the promises made unto their fathers. They frequently deplore the prevailing conditions among their own people. We have met several orthodox Jews who mourned over their sons and daughters who had drifted away from the faith and hope of their fathers, just as Christian parents lament over the worldliness of their unsaved children. Throughout this age the hope of orthodox, Bible-believing Jews, has never died. It is alive today. Their faith in God, the God of Abraham, and their natural promises, honors God, and it will be rewarded some day.

When ultimately God's purpose in the present age is accomplished, as we show later, the Spirit of God will remove the veil from the hearts of these true Jews, who pray for the coming of the Messiah and through Him expect their salvation and national restoration. Their eyes are opened and the truth is revealed to them. There will be called a remnant of His earthly people for a great and specific work. We shall see later what this work is going to be. This remnant will play a most important part during the time of Jacob's trouble. They will suffer, but will be saved out

of it. Their suffering will be on account of their faith in God and in the Messiah. Many will become martyrs, slain by the Beast. They will suffer among the different Gentile nations and from their own brethren, the ungodly, who hate and despise them. In the last chapter of Isaiah, quoted above, we read of this hatred, which that future remnant will experience. After Jehovah rebukes the unbelief of the Jews who bring again bloody sacrifices, He addresses the remnant. "Hear the word of Jehovah, ye that tremble at His Word; Your brethren that hate you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed" (Verse 5). Evidently the remnant bears a witness to the coming of the King, the Lord of Heaven. The ungodly apostates scoff at it and say, ridiculing the believing ones, "Let the Lord be glorified." Then the assurance is given that He shall appear bringing the joy of salvation to those who have waited for Him and shame to the unbelievers.

During the time of the great tribulation this godly part of Israel will be fully authorized to pray the imprecatory prayers which the Spirit of God has pre-written in the book of Psalms. The man of sin, the false Messiah-king, will be their chief persecutor, for they refuse the mark of the beast and to bow to his authority. He will use the godless Gentiles and the godless Jews as the instruments of persecution. That remnant will then be used in bearing a great witness among the nations.

Our Lord predicted in His Olivet Discourse that "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). This is mostly taken to be the preaching which is now done by our Christian missionaries among the different heathen nations. But it could not possibly mean this, for in the next verse our Lord calls attention to the abomination of desolation revealed in the book of Daniel. The abomination of desolation will be in Israel's land during the time of tribulation. It is not there now.

It consists in the manifestation of the Antichrist and the work he does against God. Hence the preaching of the Gospel of the Kingdom will be done during the last seven years with which the times of the Gentiles close. These witnesses are the converted remnant of Israel. They bear witness to Christ and His soon Coming to judge. The Gospel of the Kingdom, like the Gospel of Grace, carries with it an offer of mercy for all who will repent and turn to the Lord. As we show in the part of this volume covering the Prospects of the Gentiles, many nations of the earth will then learn righteousness, for besides the witness of these Israelites, there will be the mighty judgments of the Lord in the earth. They are familiar with all the languages of the nations so that in a short time the Gospel of the kingdom will be heard everywhere.

The book of Psalms sheds much light on these final days of tribulation. The Holy Spirit has given in the Psalms a great prophetic picture of the faith, the work, the persecution and the deliverance of the godly remnant. Here we read their future prayers for help and salvation, their sighs, "Oh, that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people. Jacob shall rejoice, and Israel shall be glad" (Psa. 53:6). Here also we learn that they know the Lord, who is at the right hand of God for their prayer will be "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man Whom Thou madest strong for Thyself" (Psa. 80:17). Evidently they know Him, who died for their nation, was raised from among the dead, and is seated at the right hand of God and who will come again.

The many prayers for help and deliverance found in the Psalms all will then be prayed as well as the sublime prayer of Isaiah 63 and 64: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence." All these prayers will be answered when that future siege of Jerusalem, recorded in the last chapter of Zechariah, takes place when the nations are gathered together against Jerusalem to battle

and it seems that all is lost. Then will appear in the sky the sign of the Son of Man, probably the Shechinah cloud, the cloud of glory which carried Him through the heavens and which will bring Him back. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9). Then when the Redeemer comes again to Zion, it will come to pass as the same Prophet heralds: "Arise, shine; for Thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isa. 60:1, 2). The faithful, saved remnant will be left to enter into the kingdom.

But what will happen to the apostate portion of Israel, to the atheists, the communists, those who fall in line with the beast and worship its image, practising the worst idolatry? There is a misconception among many Christians who take an interest in Israel and these final events. They think that all Israelites will share ultimately in the promised blessings and glory. "All Israel shall be saved" does not include the idolatrous, God-blaspheming part of the nation. Upon them falls judgment. "And I will purge out from among you the rebels, and them that transgress against Me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel" (Ezek. 20:30). "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein" (Zech. 13:8-9). There is, besides the godly remnant, another part of Israel which will be saved when the Lord returns and shall look upon Him whom they pierced. This will be followed by a great national mourning and repentance (Zech. 12:9-13:1). He will turn away ungodliness from Jacob according to His covenant and their sins will be taken away (Rom. 11:26, 27).

Such are the prospects of Israel in the near future. All is preparing for it. Apostate Jews link themselves with apostate Gentiles, forming an unholy alliance. Both will ulti-

mately follow the false Messiah, the Antichrist, and perish on account of their opposition to God and to His Christ.

It is said that among orthodox Jews today there is a deepening interest in the expectation of the Messiah, and that not a few seem to have a conviction, that perhaps after all the One whom their fathers rejected is the promised Redeemer. Several years ago the writer noticed in a Pullman car a young Hebrew who had put on his phylacteries and prayer mantle. He was devoutly reading his prayers. After he finished we engaged him in a conversation. We asked him as to his approach into the presence of Jehovah without a sacrifice. He was a most attentive listener. We presented to him the claims that Jesus must have been the promised Messiah and how through him Israel's hope will some day be realized. He was a young rabbi, and as we parted he expressed his delight over what he had heard and a desire that all true Jews might hear these truths as the writer had unfolded them. Who knows but that the Spirit of God may already be beginning the preparation of that remnant.

CHAPTER IV

Israel's Prospects of Future Restoration, Blessing and Glory

Our exposition as to the literal fulfilment of the judgments pronounced against Israel is endorsed by all Bible believing conservative Christians. The fact is, no other exposition, than that the curses and threatenings, the dispersion and the sufferings, mean literal Israel, and have been literally fulfilled, is possible. But how strange that the greater part of conservative Christians, including preachers, doctors of divinity, professors and presidents of theological seminaries, deny the literal meaning of the promises of blessing and glory, which God has put alongside of the pre-written judgments. Yet another application of these promises is an impossibility. It has been attempted. The men who rob Israel of her inheritance, and by doing so charge God with having broken His covenant, demonstrating thereby that He has gone back on His own Word of promise, and therefore cannot be trusted, teach, that the predictions of blessing and glory have all been transferred to a spiritual Israel, the Church of Jesus Christ, and are now being enjoyed by the Church. Israel, if not assimilated by Christendom, must continue under the curse. They have no hope and no prospects of a glorious future! But this theological, exegetical invention is illogical, unscriptural and unsound. One also might ask the question: "Where, all you commentators of God's Word, is the spiritual fulfilment of the promises made to Israel, to Zion and to Jerusalem?" The fact is that the true Church, as will be shown later, has her blessings and glory in her glorified Head, and does not need to become a thief stealing Israel's promises to enrich herself. And Christendom, which boasts of an assumed Christian civilization, trying to attend to Israel's earthly calling, departs increasingly from God and His Word and manifests an unbelief which is far greater than Israel's unbelief.

We found that Moses had divinely announced the curses which were to fall upon the nation, as well as Israel's world-

wide dispersion. Immediately after he received another great message, but of a different character. We must quote it in full, for what He received from the Lord is the foundation of all the subsequent predictions of Israel's glorious future.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord Thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart and all thy soul; that then the Lord will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God has scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all His commandments which I command thee this day. And the Lord thy God will make thee plenteous in every good work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers" (Deut. 30:1-9).

We note several outstanding facts in this prophetic utterance. (1) The future dispersion of Israel among all nations is assumed. It is not the captivity in Babylon, which lasted for seventy years, after which a remnant returned. Nor is it the captivity of the ten tribes, but it

is the dispersion, which our Lord announced "they shall be led away captive into all nations" (Luke 21:24). (2) If they return unto the Lord and obey His voice the Lord will have compassion upon them. (3) He will return. (4) They will be gathered from all the nations whither the Lord had scattered them; this will be the result of His return unto them. (5) They will be restored to their own land to possess it. (6) There will be their national re-birth—the circumcision of their heart and of their offspring. (7) He will deal with their enemies at the time of this physical restoration and their spiritual revival. (8) That the Lord will bless them abundantly and rejoice over them.

These eight facts are the basis of all the prospects of blessing and glory announced by all the prophets. We shall find them expanded. More and more is added until we have the complete and marvellous picture of Israel's future.

It seems that the terse statement "*will return*" is the centre of this key prophecy of their restoration. What return is it? It could not be an immediate return of the Lord to regather and bless Israel, for this return of the Lord necessitates their dispersion among all the nations. Nor is it a spiritual return, but a literal return, which will result for Israel in all these blessings.

Now when we speak of a person to return, to come back, it means that the returning person must have been there before. There is a suggestive passage in Hosea, which makes this return of Jehovah very clear. It is Jehovah who speaks—"I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early" (Hos. 5:15).

The many promises of the coming of a Redeemer, according to the flesh, the son of David, were fulfilled in the coming of the Son of God, the Lord Jesus Christ. He came as the Shepherd of Israel to seek and to save what is lost. He came unto His own, but His own received Him not. After His sacrificial death, His burial and His resurrection, He returned to His place, and took, in fulfilment of prophecy, His place at the right hand of God. He is waiting there

till His enemies are made the footstool of His feet, which will happen in His personal, visible and glorious return. He is waiting till some of the nation which rejected Him acknowledge their offence and seek His face. But when will that happen? The quoted text from Hosea gives the answer—"in their affliction." The affliction is the time of "Jacob's trouble," the "day of their calamity—the great tribulation." If we read the opening verses of the next chapter in Hosea we see what follows when that day of trouble, this affliction is upon them. We hear the godly in Israel saying—"Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. *Then* shall we know, if we follow on to know the Lord, His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain." Here is the prediction of the conversion of the remnant of Israel which turns to the Lord. The two days have been interpreted by certain Rabbis as meaning two thousand years, and this has been adopted by some Christian teachers. It has also been applied to the first captivity in Babylon and the larger dispersion since they rejected Christ. The third day in Scripture is always the day of recovery and resurrection. Here it is "the Day of the Lord" which will be a thousand years in which restored and converted Israel lives in His sight.

That which is so prominent in Moses's restoration prediction, His return before the great blessing can come, as we learned from the passage in Hosea, is the order in every portion of the Word of God, especially in the prophetic Psalms. There will be no full restoration of Israel, no national blessing, no fulfilment of the many unfulfilled prophecies of glory, till He whom the nation despised and rejected comes the second time. All is dependent on this great coming event. There can be no Kingdom, no peace on earth, no deliverance from the curse, nor any of the many other promised blessings till Christ returns.

Peter in his second address after Pentecost lays down the same prophetic law in the revealed plan of God. His hearers were not Gentiles. He addressed them as "*Ye men of Israel.*" At Pentecost there were not only Jews gathered in Jerusalem, but the other tribes were well represented. He spoke to the men of Israel and said: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:19-21).

"The restitution of all things" in its meaning is not left to the guesses of commentators, it is well defined by what "all His holy prophets have spoken". It includes Israel's restoration and blessing, the promised kingdom, the re-gathering of the nations and the removal of the curse which rests upon creation. According to Peter's testimony this restitution, or restoration of all things, is linked to the return of Him who has passed through the heavens and who has taken as the glorified Man His place on the Father's throne. And He will be sent back to accomplish God's purposes in Israel when a part of Israel repents and turns to the Lord.

We find another witness to God's program in the apostolic age. It was given during the first general Church council in Jerusalem, which met to decide certain important matters which were troubling the early Church. Peter had given an account of how the Lord had used him in preaching to Gentiles and how they had been saved by believing on the same Christ by whom Jews had been saved. As their Lord had commanded them, the Gospel witness had been given in Jerusalem, first, in Judea and in Samaria. But it was not to stop with that. "Unto the uttermost parts of the earth" was His commission. It began with Peter's first sermon to the household of Cornelius. Then James spoke: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree

the words of the prophets; as it is written, After this *I will return*, and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world" (Acts 15:14-18). In these apostolic words we find all that confirmed which the prophets teach as to the future of Israel.

But a new fact is stated which was not revealed to the prophets. The Gentile world is to receive first the Gospel witness before Israel's hope can be realized. Out of the Gentile nations there is to be gathered a people for His Name, an outcalled company, called the Church. When this is done, when God's eternal purpose as to the present age is accomplished, the great, long promised event will happen. "I will return!" It could not possibly mean anything else but the return of the Lord Jesus Christ. And what will come after that return? Will it mean, as taught by many, the end of the world? The inspired declaration of James gives us the answer. The tabernacle of David, which has been in ruins so long, will be set up and built again. It means the re-establishment of the house and throne of David. Incidentally, this answers the invention of the British-Israel claim that the throne of David is in existence in Great Britain, that the late Queen Victoria and her offspring are lineal descendants of David, etc. The throne of David will be set up and a son of David will occupy that throne *but not till Christ has come back*. The residue of men seeking after the Lord and all the Gentiles, means the conversion of the world.

We turn next to a few of the outstanding prophecies in the Old Testament revealing Israel's hope, destiny and future blessing and glory, still further confirming what has already been said.

Briefly we mention the testimony of the *Psalms*. Christians who use the Psalms only as a devotional book miss much. They contain some of the most remarkable prophecies of the entire Bible. The sufferings of Christ and the glory that should follow are written here as nowhere else in

Scripture. But the book of Psalms also contains a large number of prayers which reveal distress. They ascend to heaven from hearts sorely tried. Persecution, affliction, dangers of various kinds, deep soul exercises and death experiences produce these prayers. True enough, many of them belong to Him who was "the man of sorrows and acquainted with griefs," but many arise from the hearts and lips of persecuted saints, who are hard pressed by their enemies, who are facing troubles of all kinds and death as well. They are the pre-written prayers of the remnant of Israel which during the day of national calamity turn to the Lord. They look for deliverance not from earthly sources, but from above. When their deliverance and salvation comes, it is *always* through the manifestation of the Lord, the King-Messiah, who is the hope of Israel. Then, after His manifestation and their deliverance we read in Psalm after Psalm their praise and worship, giving thanks for salvation.

We give an illustration. The second part of the book begins with the forty-second and ends with the seventy-second Psalm. This section corresponds to the book of Exodus in the Pentateuch. As in Exodus, so in these Psalms we hear a people longing for help and deliverance. They are away from their homeland. They pour out their souls; they weep bitter tears; they encourage themselves by calling on the Lord. "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and billows are gone over me. Yet the Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?" As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God" (Psa. 42:7-10). These are the prayers of the Israelites who have turned to the Lord and wait for His salvation. The two Psalms which follow reveal still greater troubles. While they express their confidence in the Lord and hope for an answer from above they utter their complaint. "Thou makest us a

reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the nations, a shaking of the head among the people * * * yea for thy sake are we killed all the day long; we are counted as sheep for the slaughter" (Psa. 44:13, 14, 22). Then comes the despairing cry for help. "Awake, why sleepest thou, O Lord? Arise cast us not off forever * * * Arise for our help, and redeem us for Thy mercies sake!" (Verses 23 and 26). It does not take much imagination to picture the great distress through which the godly of Israel will pass in the day when nations persecute them and their own apostate brethren under the instigation of the false Messiah heap trouble upon them.

How will the cry for help be answered? Who is bringing deliverance? When comes their deliverance? The Psalm which follows, the forty-fifth, answers this. Here the glorious King is revealed, the King from above, who comes to deliver, who comes to judge His and His people's enemies, who comes to receive the sceptre of the kingdom. "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby they fall under thee" (Psa. 45:3-5). After the Psalm which reveals prophetically the coming of the King, their prayers for help become songs of praise and the glorious results of His return are described. The forty-sixth Psalm celebrates their deliverance. "God is in the midst of her, she shall not be moved, God shall help her in the dawn of the morning." And in retrospect they say: "The nations raged, the kingdoms were moved, He uttered His voice, the earth melted" (Verse 6). Triumphantly the saved remnant shouts "The Lord of hosts is with us, the God of Jacob is our refuge." They look back and see the judgment work which was done by the King of glory—"Come, behold the works of the Lord, what desolations He hath made in the earth" (Verse 8). And what has He done, what are the results of

His Coming? "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear asunder; He burneth the Chariot in the fire" (Verse 9). The forty-seventh and forty-eighth Psalms complete the picture of the results of His return. There is joy and blessing, for He is the great King over all the earth. He reigneth over the nations; praises are sung unto the King. "Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King" (Psa. 48:1-2). These great prophetic messages of the Psalms are repeated over and over again and always in the same order—a remnant of His people turning to Him; that remnant suffers great afflictions and persecution; they cry to the Lord for help; He comes in power and great glory; He delivers His people, deals with their enemies, and the kingdom of righteousness and peace is established.

If we were to quote all the prophets have to say we would have to fill several hundred pages with quotations and then discover how remarkably they all predict the same order of events. How it verifies the belief of God's true children, that prophecy and all the Word of God is the work of one Author, the omniscient Spirit of God.

We give only a fraction of some of the glorious prospects of Israel found in all the Old Testament prophetic books. We begin with *Isaiah*. One of the great Messianic portions in this prophet is found in chapters ten, eleven, and twelve. The Assyrian invasion, used by God as a rod to correct and chastise Israel, is described in the tenth chapter. He is permitted to come to the very gates of Jerusalem, and there he is arrested by the manifestation of the power of the Lord in behalf of His people. This invasion is a prophetic type of the future invasion by the final Assyrian, the power from the North. That it looks forward to that coming day of trouble may be learned from verses 20-24. "And it shall come to pass in that day (that coming day of the Lord) that the remnant of Israel, and such as are escaped

of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption even determined, in the midst of all the land."

The chapter which follows tells us more fully of the Person of the Deliverer and the gracious results of His deliverance. He will be the rod of the stem of Jesse, a Branch out of his roots. Thus He is called in the New Testament, "The root and offspring of David." Upon Him rests the Holy Spirit in all His fullness. His holy character is mentioned. Then the Spirit of God speaks of Him and the work He will do in the future. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Verses 1-4). This passage is quoted by Paul in 2 Thessalonians 2 and linked to His Return. As a result of His return we find the gracious results.

(1) There will be a great change in the animal world which has suffered on account of man's sin, having become a groaning creation. It will be restored to its former, Edenic condition. (2) The earth shall be full of the knowledge of the Lord as the waters cover the sea. (3) The Son of David, will stand for an ensign of the people, that is, they will gather around Him, whom they rejected. (4) The Gentiles shall seek Him. (5) His rest will be glorious. (6) There will be a regathering and a restoration of all Israel. "And it shall come to pass in that day, that the Lord shall set His hand again the *second time* to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." We have put "second time" in italics for not a few expositors

have stated that this means the return from the seventy years captivity in Babylon. It does not. They were not scattered in the islands of the sea. It is a future regathering which can only take place when the Lord returns. This fact should dispell the British Israel assumption, that England represents the regathered Israel in possession of the earthly blessings.

This great truth, written so large everywhere in the prophetic Word, is also taught by our Lord Himself. In Matthew 24:29, 30 He speaks of His personal and glorious return. Then He speaks of what will happen as the result of His return. "And He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other." Superficial Bible teachers have made this the gathering of the Church, because the word "elect" is mentioned here. But the "elect" are the elect nation Israel, His chosen people. The words of our Lord are in full harmony with all we have seen from different Scriptures.

The next chapter contains saved Israel's hymn of praise. What an exhaustless praise it is! He was angry with them; His anger is turned away. Jehovah is now their salvation, their strength and their song. And all because the Holy One of Israel, their King, is in the midst of them. "Sing unto the Lord; for He hath done excellent things; this is known in all the earth." Isaiah's Prophecy contained in chapters twenty-four to twenty-seven has been rightly called "Isaiah's little Apocalypse." We must leave it to the reader to study these chapters. They describe the coming day of trouble, the trusting remnant and their faith in His promises the Lord dealing with their enemies and their own deliverance and blessing. We also hear their songs of praise.

In the second part of this prophetic book we find the greatest of all the restoration promises of Israel and the coming day of earthly and spiritual glory. We must point out first of all their relation to that great and much beloved chapter, the fifty-third. Here we have the picture of Israel's Messiah, the servant of Jehovah, bearing the sins of His

people. No greater description is found in the Word of God of the substitutionary, sacrificial death of the Lamb of God. While the oldest Hebrew comments see in this servant the Messiah, modern Judaism rejects this entirely and claims that not the Messiah is the sufferer, but the nation is in view, as the sin-bearer, being afflicted and smitten. This perversion is also being taught by the modernistic theological seminaries of Christendom.

We Christian believers, who love this chapter and see in it our own redemption almost exclusively, seeing our spiritual need supplied in Him "who was wounded for our transgressions, bruised for our iniquities," have missed a great lesson. The chapter is couched in the language of confession. It is the confession of a people who despised and rejected Him, who esteemed Him not. And now they discover that after all He bore their griefs and carried their sorrows. They thought He was stricken and smitten of God. However, they have found out that He was wounded for their transgressions. They acknowledge that they were like sheep gone astray and that the Lord laid on Him their iniquity, as upon the scape-goat in the ceremonial of the Day of Atonement Israel's sins were laid. The fifty-third chapter is *Israel's coming confession of Him whom they reject, in whose atoning work they did not believe though He died for their nation* (John 11:51). This confession will come from their lips when "They shall look upon Him whom they pierced" (Zech 12:10). The results of that confession, after the Lord's return, is marvellously revealed in the chapter which follows. In the Bible which we use, we find this heading of the fifty-fourth chapter: "The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church." What confusing nonsense! Yet it is this misinterpretation which is universally taught in Christendom by men who are woefully ignorant of God's revealed plans and purposes. No! the promises, the words of comfort and glory, are Israel's. What is written here will take place after Israel's confession of Christ. The barren nation is commanded to sing; she will have a wonderful increase in her offspring. She will inherit

the Gentiles, who will be gathered into the kingdom, which will be headed by the saved remnant of Israel. So great will be the blessing that they will forget their erstwhile shame and the reproach of Israel's long widowhood. All is changed now. "For thy maker is thy husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called" (Verse 5).

Could there be anything more beautiful than the following words—"For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Verses 7-10). Then follow words which apply to Jerusalem, the city where He was crucified. It is to become, at His Return, the glorious capital of the kingdom. "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations in sapphires. And I will make thy windows agates, and thy gates carbuncle and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee." Surely "glorious things" are spoken as to Israel's future.

The tide rises higher when we turn to chapters fifty-nine to sixty-three of Isaiah. We must be content to give a brief synopsis.

The first part of the fifty-ninth chapter gives a vivid picture of the apostate conditions of Israel before their great future will come by the appearing of the Lord. It is a most striking prophecy in which we can read all the evils which

are so manifest in that nation, and for that matter, in apostate Gentile Christendom also. We sum up a few of the things mentioned. Their sins separate them from God; their hands are defiled with blood and their fingers with iniquity; lips speak lies and tongues utter perverseness; they trust in vanity; their transgressions are multiplied. The fifteenth verse gives us a dark picture of the moral condition of the people. It is used in the Epistle of the Romans to show man's utter helplessness and hopelessness to return to God. If anything is to be done for them God must do it. It is so here.

"There was no man and no intercessor. Then He put on righteousness as a breastplate and the helmet of salvation. He put on the garments of vengeance. He rises up in His majesty to save His people from utter ruin and deal with their enemies likewise. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood (at the time of Jacob's final trouble) the Spirit of the Lord shall lift up a standard against him" (Isa. 54:16-19).

He appears in behalf of His Israel. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Verse 20, quote in Romans 11:26). Here, then, once more stands first the coming of the Redeemer, and the chapters which follow unfold the gracious results of His coming for Israel and Israel's land. The glory light, His glory, bursts forth (Chapter 60:1). It has been generally applied to His first coming, but Romans 11:26 makes it clear that it is His second coming in great power and glory. Then follows the gathering of the nations into the kingdom. Jerusalem will be called the City of the Lord, the Zion of the Holy One of Israel (Verse 14). "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise. The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be thine everlasting light and the days of thy mourning shall be over (See Isa. 4:4-6).

"Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." What wonderful meaning these prospects take on, if we let them stand in their literal and future meaning and refrain from evaporating them by an unscriptural spiritualization!

It is well known that the opening sentences of the sixty-first chapter were quoted by our Lord in the synagogue of Nazareth (Luke 4:16-20). Our Lord had received from the rabbi of the synagogue the scroll of Isaiah to read, what Jews call the "*Haftorah*" after the reading of the "Torah," the appointed portion of the law. He was expected to read more than the first statements. When He reached the sentence "to proclaim the acceptable year of the Lord," He closed the scroll, gave it back to the minister and sat down. Then to the astonishment of all He said, "This day is this Scripture fulfilled in your ears." And so it was and so it is still fulfilled during this age, for it is the acceptable year of the Lord. But why did He not continue to read? Because what follows can only come to pass in and after His return. The next sentence is "the day of vengeance of our God." This day comes with His return, for of His first coming it is written, "For God sent not His Son into the world, to condemn the world, but that the world through Him might be saved" (John 3:17). In His return He will bring judgment, but that is followed by the blessings and the glory of Israel. This is beautifully made known again in the rest of the sixty-first chapter of Isaiah. All these chapters contain a continued prophecy, revealing the prospects of Israel.

So in the sixty-second chapter we hear of the new name by which redeemed Israel is to be called. What glorious prospects the Spirit of God here unfolds for faith to enjoy! "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." No longer will the nation be called forsaken and the land be termed desolate. Hephzi-bah and Beulah will be the new names. His delight will be in her; Beulah means "married"—

again joined to the Lord from whom Israel had been divorced so long. Their spiritual blessings are all summed up in the last verse of this chapter. "And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken."

Another great vision is found in the sixty-third chapter of the same prophet. Here is One described coming from a battle. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength?" Who is asking this question? It belongs in the mouth of the redeemed remnant of Israel. And what does He answer them? "I, that speak in righteousness, mighty to save." Again they ask. "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth the winefat?" Then follows His answer again and that answer contains solemn words. "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all my raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me and My fury upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth." This has been interpreted as meaning His redemption work through the shedding of His own blood. It does not mean this at all. It is His judgment work which He will execute in His return. It is that which Moses had announced in His prophetic song. It is the answer to the imprecatory prayers of His persecuted Israel, crying for deliverance from the hands of their enemies. In the great vision of Revelation, describing His victorious return (Revelation 19:11-16) the same judgment aspect is revealed. "And He treadeth the winepress of the fierceness and wrath of Almighty God." Both Isaiah's vision and John's vision are written in symbolical terms.

The final chapter of Isaiah, to which we have called attention before, gives the same prospects. His coming is revealed in this chapter in these words: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies" (Verse 6). The preceding verse contains the sneers of the apostate, ungodly ones in Israel. Here is His answer. After that comes suddenly the re-birth and deliverance of the nation and the rest of the chapter is filled with the words of comfort and peace for Jerusalem, the redeemed people and Israel's land.

The prophetic books which follow the book of Isaiah contain the same future prospects of Israel, always linked to his visible and glorious manifestation, and always following that event. All we can do is to point to a few of the outstanding unfulfilled predictions.

Jeremiah, besides revealing the impending seventy years captivity of Judah and their return from Babylon, also received messages which were not fulfilled in the past. One of the outstanding prophecies is found in the twenty-third chapter—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called 'The Lord our Righteousness'" (Verses 5-6). The context shows that there will be a restoration of the seed of the house of Israel. That such a king, the Branch of David, has never reigned, and does not reign now, is obvious, for Judah is not saved nor does Israel dwell safely, nor has the restoration taken place. It comes when the prophetic words communicated to Mary of Nazareth, through Gabriel, are fulfilled "And the Lord God shall give unto Him the throne of His father David" (Luke 1:32).

Another great unfolding of Israel's prospects of blessing is found in that part of the prophecies of *Jeremiah* in which Jacob's trouble is predicted. (Chapters 30 and 31). Here the Lord promises "I will save thee from afar, and thy seed from the land of their captivity." He assures them "Though

I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Verses 10 and 11). The entire thirty-first chapter is filled with restoration promises.

Beginning with the thirty-fourth chapter of *Ezekiel* to the end of that book we find unfulfilled prophecies, some of them most remarkable, but all in fullest harmony with the messages of the other prophets. They have nothing whatever to do with the present age and the Church of Jesus Christ.

In the thirty-fourth chapter the predictions are written as to the future work of the Shepherd of Israel. It is not His shepherd work of the past. In His first coming He appeared to seek the lost sheep of the house of Israel. His message as the minister of the circumcision was not to the Gentiles, but to the sheep of Israel alone. He sent His disciples, the twelve and the seventy, to the lost sheep of the house of Israel (Matt. 10:6).

The same Shepherd who was on earth almost two thousand years ago, who came to seek the lost sheep of the house of Israel, who was moved with compassion, who gave His life for the sheep, is returning. Of this the prophecy of Ezekiel gives us the prospect. "For thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek. 34:11-12). And that cloudy and dark day covers the period of their long wanderings and the dark ending in their tribulation night. Then, after additional promises of regathering and restored blessings, we read: "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle." Then comes the promise of the one shepherd: "My servant David"—"And I the Lord will be their God, and My servant David a prince among them, I the Lord have spoken it" (Verses 22-24). It seems that in the day of Israel's restoration a des-

endant of David will be on the throne in Jerusalem as a vice-regent of Him, who is according to His humanity the Son of David, and who as King of kings and Lord of lords will reign over the House of Jacob and over all the earth.

But who is able to trace the descendants of David? According to Jewish tradition many centuries ago, the last offspring of David died, we believe, in Spain. But even this is not certain. The British Israel assumption that the reigning house of Great Britain is Davidic is so ridiculous that it needs no refutation. But God knows, for while man can not trace these genealogies any longer, He has kept track of it. Others have advanced the belief that the ruler, David, the prince, is David himself, raised from the dead. When the day of fulfillment comes it will be known who this vice-regent will be.

A covenant of peace is promised to Israel restored and in perfect safety—"they shall dwell safely in the wilderness, and sleep in the woods" (Verse 25).

Few Christian believers, who sing joyfully—"There shall be showers of blessing"—know that this belongs to Israel first of all, for in verse 26 of this chapter we read—"there shall be showers of blessing." The great showers of blessing will come upon restored Israel and through Israel to the nations of the world. The thirty-sixth chapter takes us back to the unconditional promises made to Abraham, the father of Israel. As we pointed out before they were unconditional, the two words "I will" reveal God's sovereign grace, which does not permit an "if" a condition. Here in this prophecy of Ezekiel we find many times God's sovereign "I will" with no condition whatever. It is their future national and spiritual salvation accomplished through the Grace of God, and not bestowed on account of their works or character.

These most precious promises are introduced by the following words: "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O House of Israel, but for mine holy Name's sake, which ye have profaned among the nations, whither ye went. And

I will sanctify My great name, which was profaned among the nations, which ye have profaned in the midst of them, and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Verses 22, 23).

Then we hear of these prospects of blessing. The "*I will*" of regathering out of all countries (Verse 24). The "*I will*" of cleansing and of their new birth and the gift of the Spirit. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. And a new heart will I also give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And *I will* put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Verses 25-27).

The promise of "sprinkling clean water" has nothing whatever to do with baptism, as some have taught. It is the promise of their national cleansing and the new birth. Before Israel can enter into the kingdom they must be born again. Our Lord in conversing with Nicodemus expressed astonishment that Nicodemus was the teacher in Israel and did not know this (John 3:10). With this cleansing and the new birth of Israel, the gift of the Spirit is promised which will enable them to be His obedient people. After these gracious experiences which Israel will make through the Grace of God, it is written "Neither will I hide my face any more from them, for I have poured out My Spirit upon the House of Israel, saith the Lord" (Chapter 39:29). With all these spiritual blessings returns the fruitfulness of the land. "And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited" (Verse 35).

In the thirty-seventh chapter is recorded one of the most suggestive prophetic visions of the Bible, the vision of the valley filled with dry bones. The prophet is asked if these bones can live. He is commanded to prophesy, "O ye

dry bones, hear the Word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live." After the first prophesying there was a noise, and "behold a shaking, and the bones came together, bone to his bone." It was a reorganization of these bones which were also covered with flesh, sinews and skin. But there was no life in them. A second prophesying supplied the life, the breath came, "and they lived, and stood up upon their feet an exceeding great army."

What is the meaning of the vision? Some have read into it physical resurrection and have built up an unscriptural theory, that of a second chance for the wicked. Still others attempted to teach a special Jewish resurrection, also for a second chance. But these dry bones the prophet saw cannot represent the physically dead, for they speak. Death and resurrection is used here symbolically as elsewhere in the Bible. The vision itself gives the correct meaning. "Then He said unto Me, Son of Man, these bones are the whole House of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts." The dry bones typify the desperate national and spiritual condition of the whole house of Israel, that is, the house of Judah and the house of Israel. The only hope they have is in the power of Jehovah. How national and spiritual life will be given is the prophecy of this vision. "Thus saith the Lord God—Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." The graves represent their national death. They are buried among the nations. Furthermore the Lord said—"And shall put My Spirit in you, and ye shall live, and I shall place you into your own land."

The final prophecies of Ezekiel (Chapters 38-48) will be fulfilled after the quoted restoration promises have been accomplished. The hordes from the North, Gog and Magog, will attempt an invasion, and find then their extermination. And after that comes the great temple-vision, when in Israel's land a great central place of worship will be built, the house of prayer for all nations.

We can mention only briefly the testimony of some of the other prophets, who all reveal the prospects of blessing and glory which are promised to Israel. *Daniel* witnesses to it. The vision of Israel's blessing and promised dominion is seen in connection with the collapse of Gentile world dominion.

Their deliverance comes through the manifestation of the Son of Man. Then the great tribulation ends, and "judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom" . . . "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Chapter 7:22, 27).

Hosea bears witness of the future of the children of Israel and contains numerous prospects of restoration and glory. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God and David their king, and shall fear the Lord and His goodness in the latter days" (Chapter 3:4-5). The term "many days" (*Yomim rabbim*) means the present Gentile age, during which Israel is in the political and religious condition as given in this prophecy. The other term "in the latter days" (*B'acherith Ha-Yomim*) means the coming days of the Messiah. Then their return will take place as well as their national restoration.

Joel received a Prophecy as to what precedes the physical restoration and the outpouring of the Spirit of God upon all flesh. Again it is seen that it will be a time of trouble, which produces the repentance of the people. "Then will the Lord be jealous for His land and pity His people" (Joel 2:18). The Lord's manifestation for the deliverance and salvation of Israel is more fully seen in the last chapter of this prophet.

In *Amos* we find the witness given in Chapter 9:11-15.

Obadiah prophesying of coming judgment upon the opposing forces of Edom concludes his brief utterances by penning "And saviours (the witnessing remnant of Israel) shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

In *Micah*, the contemporary of *Isaiah*, we read the same prospects of hope and glory in Chapters 4:1-7 and 5:4-8. *Habakkuk's* ode (Chapter 3) reveals the return of the Lord, Israel's Messiah, in a majestic way. And why does He come? "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed. Thou woundest the head out of the house of the wicked (the Antichrist) by discovering the foundation unto the neck" (Verse 13). Beautiful are *Zephaniah's* words of what will take place after the day of the Lord, the day of His glorious manifestation, has come. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord has taken away thy judgments, He hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." This is followed by the assurance of their wonderful restoration (Chapter 3:14-20). The three post-exilic prophets, *Haggai*, *Zechariah*, and *Malachi* all contain the same glorious prospects. Especially rich is *Zechariah* in his inspired forecasts in which he shows the same order of events—Israel's dispersion, the call of a remnant, their suffering, the coming of the long expected Lord and what will follow this great coming event. Then they will break forth in singing—"for, Lo, I come to dwell in the midst of thee, saith the Lord, And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts has sent me" (Chapter 2:10-12). "And it shall come to pass, that as ye were a

curse among the nations, O house of Judah, and House of Israel; so will I save you, and ye shall be a blessing; fear not, let your hands be strong" (Chapter 8:13). Note that the house of Israel also was a curse among the nations. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem and pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Chapter 8:22-23). In the twelfth chapter is the prophecy of the great mourning in Jerusalem in the day when "they shall look upon Me whom they have pierced" and the final great prophecy of Zechariah brings the future siege of Jerusalem into view. Then, when all nations are gathered against Jerusalem to battle "the Lord shall go forth, and fight against those nations." His feet will stand once more upon the mount of Olives, the place from which He left the earth to return to the Heaven from which He had come "and the Lord my God shall come, and all the saints with thee" (14:1-5). The same gracious and glorious results which all the other prophets linked with the manifestation of the Lord follow also in Zechariah's last prophecy. Living waters flow forth from Jerusalem; the Lord shall be king over all the earth; the wealth of all the nations round about will be gathered together and nations shall go up to Jerusalem to worship the King. The last chapter in the Old Testament gives in Malachi's vision once more the same testimony.

What wonderful prospects these are! The God of Abraham, of Isaac and Jacob will keep His oath-bound covenants He made with the seed of Abraham, and, as the curses found their literal fulfilment, so will the promises of blessing. It will mean more than the blessing of Israel. Their restoration and spiritual blessings will bring blessing to the whole world to demonstrate anew that "salvation is of the Jews." This is Paul's great argument in the eleventh chapter of Romans. If the fall of them became the riches

of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? And if the casting away of them became the reconciliation of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:12-15).

CHAPTER V

An Examination of the British Israel Theory

The theory that the ten so-called lost tribes have been found in the Anglo-Saxon people, England and America, has attracted a large number of people throughout the world. As far as we can ascertain the origin of this theory, it was first mentioned by a Dr. Abbadie of Amsterdam in 1723, who made the statement: "Unless the ten tribes have flown into the air, or have been plunged into the center of the earth, they must be sought for in the north and west, and in the British Isles." Upon this statement the theory is built. They make much of passages of Scripture in which "the isles of the sea" are mentioned, some of these passages we have already shown in their real meaning. The word "isles" is found nearly forty times in the Old Testament. But the Hebrew word also has the meaning "*Sea coasts.*" Because in passages like Isaiah 11:11; 24:15; 42:4, 10 and others "the isles" or rather "sea coasts" are prominent, British Israelites claim that the Isles became the refuge of the ten tribes and that because Great Britain possesses the islands of the sea they must be the descendants of the ten tribes. The leading assumption of this strange, yet fascinating theory is that the ten tribes never returned and became lost, and that they have been identified now as being the Anglo-Saxon races, who, it is claimed, are the offspring of Israel, and that they have inherited and are inheriting nationally all the promises made to Israel. Hence an outstanding advocate of this theory, with many others, claims that "the British people are the covenant people, the chosen people, the house of Israel, whom God has used in the past and whom He is using now to carry out His plans and purposes."

To establish these claims all kinds of legends and traditions have been used which cannot be historically verified. For instance, the invention that Jeremiah and a daughter of King Zedekiah, sailed for Ireland where she married a member of the tribe of Dan who was reigning as

king of Ireland. It is claimed she became in this way the mother of the reigning British house. The whole story rests upon a very flimsy and unbelievable Irish legend of several centuries before Christ. Another invention is the story about the stone which Jacob used for a pillow, when he had his dream. This stone, it is claimed, was remarkably carried along for several thousand years and is now in Westminster Abbey in London and the English coronation chair rests upon this stone. The ridiculous story runs as follows: Jacob carried the big stone with him after he had left Bethel, kept it through the rest of his life and bequeathed it to his beloved Joseph. In order to prove this invention by the Bible to convince gullible people who are ignorant of the true meaning of the Word of God, they quote Genesis 49:24 (Jacob's prophecy) and say "the stone of Israel" Jacob mentions is that literal stone. But the stone means Christ. How that stone was preserved throughout Israel's history they do not tell us, but they say, without any historical proof whatever, that Jeremiah took it along in his ship and brought it to Ireland. The stone in Westminster Abbey has been examined by reliable geologists who pronounce it a red sandstone, such as is found in Scotland, and that it could not possibly have come from Bethel, for that formation is unknown there. They also make much of the present Prince of Wales. A certain English lady requested that they might name him David. She added, "I believe he will be the David your prince" and so British Israelites think that Ezekiel 37:25 and also 34:23 is going to be fulfilled when the Prince of Wales becomes king of England. But we are not concerned with this nonsense, with these and other equally ludicrous claims, which are nothing less than handling the Word of God deceitfully and doing violence to it and which amount almost to blasphemy.

We desire to examine the question as to the House of Israel, the fulfilment of their God-given promises, and whether Anglo-Israelism has any Biblical foundation whatever. The legends which are used to bolster up the theory, the unhistorical and unphilological claims which are made in

their literature, we think not worthy of answering more fully. Yet to give just a sample of what Anglo-Israelism has invented we mention the foolish claim that the word "British" is a Hebrew compound, being composed of the two Hebrew words "*Brith*" which means "covenant" and "*Ish*" which means "man." Any Hebrew scholar will know that such an explanation is an impossibility. The British Isles were originally called "*Barantanic*" which means "the tin islands" because tin was found there. The word "British" is derived from this original word.

Still more ridiculous is the explanation that the word "*Saxon*" is also Hebrew and means "Isaac's Son." But in the Hebrew the word is not "Isaac" at all, it is "*Yitzhak*" so that there is nothing in it, except that which the Hebrew word for Isaac means "laughter."

The right name for "Anglo-Israelism" should be "*Anglo-Ishmaelism*." When Abraham had received the promise of a seed and the fulfillment did not come at once, then he tried to help God in fulfilling His promise. He took Hagar and Ishmael was born. So Anglo-Israelism is a human attempt to help God to fulfill the promises He has made to Israel. It is a theory brought to the Bible and the Bible is used to substantiate the theory. Such methods are most *dangerous*. One can formulate any kind of a theory and by wresting texts from the context, outraging every law of exegesis and logic, violating common sense, can prove anything by the Bible.

In the previous chapter we have seen from the Word of God by comparing Scripture with Scripture, in a logical way, a prophetic law, which is operating in unfulfilled prophecy. This law deals the most fatal blow to the Anglo- or British-Israel theory. *The promised blessings to Israel, their restoration, their spiritual blessings and all others, can only be accomplished when the Lord returns and after He has come back.* A fulfillment of these prospects of blessing and glory which belong to the whole house of Israel, during the times of the Gentiles is *nowhere promised* in the Word of God. We repeat, this fact demolishes the whole theory.

But we must bring additional evidences to disprove the clever scheme of Anglo-Israelism.

The theory makes much of the fact that the "ten tribes" were *lost*. We know our Bible quite well, but we have never found in Scripture a verse, or a statement in which it is said that the ten tribes were lost. It is true Matthew 10:6 speaks of the lost sheep of the house of Israel, but "the lost" here does not mean that they were physically lost, but that they were lost spiritually, being unsaved. To begin with, the term, "the ten lost tribes," is unscriptural. Equally unscriptural is the assumption that certain promises belong only to the House of Israel, that is the ten tribes, and that there is a marked distinction between the two tribes, Judah and Benjamin, and the ten tribes. This necessitates a brief historical investigation.

First of all, long before the historical division took place, when the ten tribes revolted and became separated from Judah, the blessings and the curses had been announced to come upon all Israel, that is upon all the tribes. The promises made to Abraham and to his seed are the promises which belong to all his offspring. But we mention especially the promise in Genesis 22:17: "Thy seed shall possess the gate of his enemies." Anglo-Israelism claims that this is fulfilled in Great Britain, inasmuch as they hold places of stronghold, like Gibraltar and others. But the word "*Shaar*," translated "gate," is not in the plural, not *gates* but "gate" nor does it mean a "seaport," for nowhere in Scripture is it used in this sense. In this passage, what is the meaning of "thy seed"? Who is the seed in whom all nations shall be blessed? *Is it Great Britain?* The New Testament gives the answer. "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many, but as of one, and to thy seed, which is Christ" (Gal. 3:16). So it is Christ in whom all nations are to be blessed and it is Christ who has all power, and who possesses the gate of His enemies.

We have quoted before Balaam's utterance. He looked upon the camp of Israel which was spread down in the valley.

He saw all the tents of the twelve tribes. Then the unwilling prophet, who had been hired to curse, had to give a great prophecy, in which the history of Israel can be traced. One of the first utterances was the following: "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). Does this mean that any portion of Israel is to be an "isolated" or an "island nation"? England is reckoned among the nations. It was a part of the Roman Empire (except Ireland) and therefore is a prominent Gentile nation having dominion during the times of the Gentiles. When the times of the Gentiles end, they will end with a crash. England has its place in the feet of the prophetic image. The judgment blow will fall upon Great Britain, as it will fall upon Germany, France, Italy and all the other nations which compose the revived Roman Empire. But the audacious presumption Anglo-Israelism claims that the British Empire is the stone itself, which demolishes the image. If this is not blasphemy, then what is it? The Lord Jesus Christ is the smiting stone, and His own words confirm this, as we show later (Matt. 21:42-44). But this very passage in Matthew is misused, and the nation which our Lord mentions is interpreted as meaning England, when it means the Israel of the future.

Without enlarging upon the predictions given through Moses as found in Leviticus 26; Deuteronomy 27 and 28, the great prophecy in Chapter 30 and Moses' Prophetic Song in Chapter 32, the curses and the blessings belong to all Israel, the twelve tribes. According to the logical interpretation of these forecasts concerning the entire nation, if England is Israel, England should be under the curse during this age, for, as we have seen before, the promised blessings are not given to Israel during this present age, but they are bestowed when the Lord returns. But Anglo-Israel sets all this aside. The Jews are entitled to the curses, the sufferings, the persecutions; theirs is the history of blood and tears and theirs will be the great tribulation, but Great Britain is Israel and enjoys all the blessings. In other words—"We are the people!" How obnoxious must be this

national pride in the eyes of the Lord, the result of this perversion of the Word of God. Passages like Genesis 17:7, 19; 35:11-12; Jeremiah 31:36 and others are used to establish the claim that the ten tribes should continue as a nation and that England is the nation which fulfills the promise. But Israel in these passages does not mean the ten tribes, it means the entire nation. These passages do not mean that Israel should continue to be a self-governing nation, but they mean that the seed of Abraham remains a national entity, just what has happened. Though the seed of Abraham is scattered among all the nations of the world, yet are they still a nation before Him.

We must now examine the distinction which is made by this theory that the Jews are not Israel and that the other tribes, the ten tribes alone are Israel and are represented by England and America. This distinction, it is claimed, besides existing in the Old Testament, also is maintained during the New Testament times.

After the death of Solomon the nation became divided. Jeroboam became king over the ten tribes and Rehoboam, the son of Solomon headed the kingdom of Judah. Jeroboam made Shechem in Samaria his capital, while Judah possessed Jerusalem. He established a vicious idolatry among the ten tribes. In Dan and Bethel, on the northern and southern boundaries of his kingdom he placed two calves of gold for his subjects to worship. He issued the declaration: "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of Egypt" (1 Kings 12). He went from vileness to vileness. He took the lowest people and made them his priests. What was the result?

The Priests and Levites, that were in *Israel*, who had been involved in the division, left the wicked king Jeroboam and sided with the king of Judah, Rehoboam. They courageously left everything and came to Judah and to Jerusalem. We quote the text: "And the priests and the Levites that were *in all Israel*, resorted to him out of all their coasts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem; for Jeroboam and his sons

had cast them off from executing the priest's office unto the lord" (2 Chron. 11:13-14). This evidently made a deep impression upon many thousands of members of the ten tribes. They followed the noble example of the Priests and the Levites. "After them out of *all the tribes of Israel*, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years; for three years they walked in the way of David and Solomon" (Verses 16, 17). All this mass of people lost their identity among the ten tribes and became thus affiliated with Judah. This great desertion weakened the kingdom of Israel and increased the strength of the kingdom of Judah. Certain statistics given in the Word of God can only be explained by this great influx of the ten tribes to become reunited with the kingdom of Judah.

When Rehoboam assembled *all Judah*, inclusive of Benjamin, at the beginning of his reign, he had only 180,000 warriors (1 Kings 12:21). The next king, that is his son Abijah, had seventeen years later, in 958 B. C. 400,000 fighting men. An increase of 220,000 men in seventeen years (2 Chron. 13:3). Where did they come from if not from the ten tribes? And three years later, his son Asa, now king of Judah in 955 B. C. numbered 580,000 warriors. Another increase of 180,000! (2 Chron. 14:8). In twenty years Judah records an increase of 400,000 able bodied warriors. The *only* explanation is that they left the northern tribes and joined themselves to Judah. And it was fourteen years later in 941 B. C. that Asa made a covenant with God and "gathered all Judah and Benjamin and with them those out of Ephraim, and *Manasseh*, and out of *Simeon*; for they fell unto him out of *Israel* in abundance and they sware loyalty to God" (2 Chron. 15:9). So thousands upon thousands returned to Judah and gave up their identity.

But how many of them actually went into captivity? In the beginning of the kingdom of Israel under Rehoboam they numbered 800,000 warriors. If we add to this number

the Levites and count five or six to a family, the entire ten tribes probably consisted of a population of five to six million. Let us look at the records of Scripture as to their captivity.

The *first*, according to 1 Chronicles 5:26, took place two hundred and forty years after the division had taken place. In the year 771 B. C., Tiglath-Pileser, the ruler of Assyria, came and carried away those of Reuben, Gad and the half tribe of Manasseh. But not all were taken, only a certain number went into captivity.

The *second* visit of Tiglath-Pileser was made some thirty one years later, when Pekah was king of Israel. This was in 740 B.C. when a certain number was taken away from settlements of the territory of Naphtali. In 2 Kings 17:6 is the brief record of the last visitation, nineteen years after the second. This was in 721 B. C. They were not lost but placed in Halah and Harbor by the river Gozan, cities of the Medes. Archeology throws light upon this final invasion. A tablet, which is in Paris in the Louvre, tells the story of Sargon, king of Assyria invading the land, taking 27,290 captive from Ephraim and the other half-tribe of Manasseh and that they colonized the land. This corresponds to 2 Kings 17:24. "And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel, and they possessed Samaria and dwelt in the cities thereof." They intermarried and after that the so-called Samaritans became a mongrel race. Because remnants of the tribes of Ephraim and Manasseh had mixed with these colonists "the Jews have no dealings with the Samaritans" (John 4:9).

And now the most astonishing fact—there is *no record* whatever, that the tribes of *Asher, Zebulun, Dan* and *Issachar* were ever carried into captivity. The statement that "all the ten tribes" were carried away is not found in Scripture. A conservative estimate is that out of the five millions of the ten tribes not more than two hundred thousand were carried into captivity. The millions remained. Yet they talk about the "lost" tribes of Israel.

What we have just written is fully confirmed by certain parts of sacred history. Ninety-one years after King Sargon came for the third invasion, the eight year old King of Judah, Josiah, undertook his great work of cleansing and reformation. It included "the cities of Manasseh, Ephraim, Simeon and Naphtali." There idolatry was still practised by those who were not taken into captivity (2 Chron. 36:6). This was in 630 B.C. Seven years later in 623 B.C. we find a very interesting record. "Josiah said unto the Levites *that taught all Israel*" (2 Chron. 35:3). But still more significant it is, just to show the fallacy of the theory, that when passover was kept under the benign reign of Josiah, the children of Israel, besides the members of the house of Judah, were present to keep the passover (2 Chron. 35:17). In the eighteenth year of his reign there was made a great offering from Manasseh and Ephraim, "*and all the remnant of Israel*" (2 Chron. 34:9) as well as from Judah and Benjamin. From this passage it is clear that all the tribes had an interest in the repairing of the Temple, and if in greater part they were still inhabiting their territories, how then can they be called lost? "The lost ten tribes" is a term of imagination, but not of sacred history.

Well says Canon Girdlestone in his "Grammar of Prophecy"—"Turning to the Prophecies we may lay it down as a general rule that wherever Judah and Israel are contrasted (as in Hos. 1:6, 11, 4:15; Amos 2:4, 6), the latter title refers to the Northern kingdom; but that wherever "Israel" is seen to be parallel with "the House of Jacob," the reference would be to the twelve Tribes, who were evidently regarded as conserved and represented in the land in spite of their (partial) deportation into Media. So it came to pass that the Southern kingdom, after the fourth year of Hezekiah, was not only a part of Israel, but represented the interests of Israel as a whole, and that prophecies concerning "Israel" would then be naturally understood as referring to the "Remnant" whose headquarters would be in Jerusalem, though they were also found in diminishing numbers throughout all parts of the land. In accordance with this we read

that "*all Israel* were carried into Babylon" (1 Chron. 9:1), and that apparently on their return there dwelt in Jerusalem not only the children of Judah and Benjamin, but of Ephraim and Manasseh (verse 2) and that *the Remnant of Israel* were in all the cities of Judah (Neh. 11:20). This explains the offering of twelve bullocks and twelve he-goats for all Israel (Ezra 8:35, 7:10, 9:1, 10:5, 23). It has been rightly estimated that not less than a quarter of those who returned from the captivity were members of the ten tribes."

It is certain from the Book of Nehemiah that in 445 B.C. or 276 years after the last king had reigned over the kingdom of Israel, many of these so-called lost tribes were back in the land. "And *all Israel* in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion, and they sanctified holy things unto the Levites and the Levites sanctified them unto the children of Aaron" (Neh. 12:47). And lest some might say all Israel means "the house of Judah," Judah is separately mentioned in verse 44. Fifty years after this record the last message was written by Malachi. So up to fifty years of the closing of the Word of God of the Old Testament the tribes of Israel were not lost. Were they lost after that?

As already mentioned, the Lord Jesus Christ commissioned His disciples to go to the lost sheep of the House of Israel. He Himself must needs to go through Samaria. Peter, on the day of Pentecost, filled with the Spirit, addressed his hearers, the large company gathered in Jerusalem as "Ye men of Judah" (Acts 2:14), and also as "*Ye men of Israel*" (Verse 22), because both were present on the day of Pentecost. Again Peter said, "Therefore let *all the house of Israel* know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Verse 36). In the fourth chapter of Acts the assembled company said in prayer, "Of a truth against thy holy child Jesus, whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and the people Israel were gathered together." It is evident that there were those of the ten tribes present who shared in the rejection of Christ. Anglo-Israelism claims

that only the Jews, and not Israel, crucified Christ. Still more significant is the testimony of Paul. He said in the presence of King Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise *our twelve tribes* instantly serving God day and night, hope to come" (Acts 26:6, 7). They were then known according to Paul's testimony. And Paul, though a Benjaminite, calls himself an "Israelite," and he was not an Englishman, but a Jew. Furthermore, James addressed his Epistle "to the twelve tribes scattered abroad." The dispersion is the one which took place a number of years before as recorded in Acts 8:4 and 11:19. Certainly it would be sheer nonsense to address an epistle to a set of people who are non-existent.

We have seen the clear records of the Word of God as to the ten tribes. A part of them were carried into captivity, while another part remained in the land. Some of them returned, while other remnants remained in captivity. In order to make England the ten lost tribes the advocates of the theory use a passage in a spurious book, which has no mark whatever of inspiration, the second book of Esdras, one of the apocryphal writings. It is recorded in chapter thirteen. We quote the exact words:

"Those are the ten tribes which were carried away prisoner out of their own land in the time of Osea the king, whom Salamaneser, the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth."

The writings of Esdras are wholly unreliable. For in-

stance, in one part of the book he speaks of a divine permission given and with it guidance to write a world history consisting of 240 volumes. But the interesting thing as to the above passage is that Esdras states that it was nothing but a dream. Even if this were not the case there is absolutely nothing in the quoted words which identifies the British people with the ten tribes.

Some twenty years ago the writer had an interesting experience. A Hindu missionary, Pandita Ramabai, had requested from us a Gospel Message, which she offered to translate into Mahrati, to pass it on to the so-called *black Jews* of Southern India. We sent the Gospel message and it was printed in Mahrati. Several years later a black man visited us in our New York office. One glance showed that he had not the features of a negro, nor did he wear the turban of a Hindu. We greeted him by saying "*Sholom Aleichem*"—Peace be unto you! He responded and introduced himself as one of these black Jews of Southern India. He came because the little tract gave our New York address. They are a few thousand strong and, besides practising circumcision (which British-Israel does not), they have a tradition that their fathers worshipped in a beautiful temple in a far off land, from which they were carried away. Undoubtedly they belong to the remnant of certain tribes which did not return. The *Falashas* in Abyssinia and certain Chinese "Jews" as well as the *Afghan* tradition may logically be linked with parts of the tribes which did not return and yet were not amalgamated with other nations.

We have shown from Scripture that the entire Anglo-Israel theory is unscriptural, that the ten tribes are never mentioned as having been lost, that the distinction between Judah and Israel is not warranted by the Word of God, and that the fulfilment of the promises of blessing, which the theory claims to be England's inheritance during this age, is not true, for the blessings can only come with the return of our Lord. He will bring these remnants together and fulfill His gracious promises to all Israel in that day.

The theory really borders on a delusion. Some writers have

stated that the smoke and fog which settles often over London is akin to the Schechina cloud, the evidence of Jehovah's presence with His people. Another proof against the whole invention is in the physiognomy. Jewish features are clearly recognizable throughout the world, and it is incredible that all traces of such marked characteristics should have disappeared among the ten tribes, whilst being retained by the remaining two tribes. Neither physiognomy nor physiology could provide any explanation of such a remarkable change. It has also been pointed out by G. Goodman that the Anglo-Saxon origin and history, as shown in the well preserved "*Anglo-Saxon Chronicles*" clearly indicate that the race is not Semitic, and this is virtually confirmed by the findings of ethnology and ethnography" (*Tatford, British-Israelism*, page 46). And here is our final word. Englishmen, Scotchmen, Irishmen and Americans (that great melting pot, except the unassimilated Jews), who believe on the Lord Jesus Christ are not Israelites, they are not members of the ten tribes, but through grace they have become members of the body of Christ, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free, but Christ is all in all" (Col. 3:11). Englishmen, Scotchmen, Irishmen and Americans who do not believe on Christ are not Israelites to whom God is making good His promises, but are like the unbelieving Germans, Frenchmen, Spaniards and Italians, lost sinners, and as such the children of wrath.

PART III

THE PROSPECTS OF THE GENTILES

CHAPTER I

The Origin of the Gentile Nations—Israel's Failure and the Beginning of the Times of the Gentiles

The two leading Hebrew words for "people" are the words "*Am*" and "*Gojim*." The word "*Ho Am*," "the people," "the nation," is used of Israel; the word "*Gojim*" is applied to the other nations of the world. We quote once more Numbers 23:9, the prophecy of Balaam, using these two words—"Lo, the people (*Ho Am*) shall dwell alone, and shall not be reckoned among the nations (*Gojim*)". Unfortunately, this word "*Gojim*" has been generally translated "heathen." Many readers of the Bible, not being well instructed when they read the word heathen in Old Testament prophecy, think it means the Assyrian, the Babylonian, the Egyptian and other heathen of the past. It has a far wider meaning for it includes all the Gentile nations of the past and the present. It includes the English, the German, the French, the Italian, the Spanish as well as all other nations in existence today.

As mentioned in the earlier part of this volume the descendants of Noah, the offspring of Shem, Ham and Japheth were together for a certain time having one language. When Noah had built his altar and offered burnt offerings, God blessed Noah and his sons, and said unto them: "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Next to this command we find a promise. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered." It corresponds to the dominion promised to the first man, to Adam and the woman. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth" (Gen. 1:28). Sin came and robbed man of his God-given dominion and inheritance. And now nearly two millennia later the com-

mand to multiply and replenish the earth was given to Noah and his sons and the dominion was handed over to them. As stated before, they defied God and committed an act of rebellion. "So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city" (Gen. 11:8). Some wandered through Asia to the far East; others to the West and still others to the South and to the islands of the sea. This is the origin of the Gentile nations (Gen. 10).

They began their struggling existence. As it was during the age before the flood, great civilizations sprang up. They began to build cities, made discoveries and inventions, devoted themselves to the erection of great monuments of architecture, such as pyramids, and temples and other structures. Archeology reveals more and more that they also devoted themselves to art and literature. Yet not all developed in this material way. Some sank deeper and deeper into sin and like the Canaanitish races, gave themselves over to the most abominable vices. Yet the very same things were also practised by the nations which made themselves famous by their material achievements. It was a process of evolution through which all these nations passed, but not an evolution, such as man has invented, which teaches that man worked himself gradually out of his animal ancestry.

Man is the noble offspring of God, and the first man, Adam, knew God, knew His creation and was in fellowship with Him. Sin brought a separation. Yet, as man left the presence of God, he carried with him that consciousness which is found in the entire human race, no matter how deep man has sunk in ignorance and vileness. That consciousness consists in the knowledge that there is a supreme Being, the Creator of heaven and earth. Connected with this is the consciousness of the existent separation through sin, and, because man has endless being in spite of his separation from God, he knows that there is life after death. Then man also received the redemption promise of God which was known during the age before the flood. By it

those who believed obtained righteousness and salvation (Heb. 11:4). The greater part of humanity finally rejected what God had said and as a result violence increased in the earth, so that the earth was filled with it. An unspeakable degeneration set in, in spite of increasing material progress, so that finally judgment came.

And Noah knew these great facts of man's creation, man's fall and God's redemption promised in the seed of the woman. One of the reasons of man's longevity in that first age must have been the oral preservation of these truths. Adam lived nine hundred and thirty years. What a mighty preacher he must have been! How he must have told his offspring of the blessedness of Eden, of Jehovah and the fellowship he enjoyed! Perhaps with weeping he pictured his transgression. How often he must have repeated Genesis 3:15! It was the Gospel, the good news, for that age. Probably he also told his offspring how Jehovah Himself had provided the covering for him and for Eve through the sacrificial death of a lamb. With what warnings he may have spoken of the first tragedy of recorded history when Cain murdered his brother Abel. For centuries he bore the witness and as a result a generation of believers came into existence ending with Noah and his house, who had found grace in the sight of the Lord.

Noah was a preacher of righteousness. He bore witness to the same truths and preached the same good news of salvation. The Spirit of Christ was in him and testified to the impending judgment and to the possibility of salvation. Noah's sons knew these facts, handed down by tradition from generation to generation, and they knew of what had happened in the deluge and their wonderful preservation in the ark.

Their offspring possessed the same traditional knowledge, besides the inner threefold consciousness. As they separated they carried this knowledge with them. What happened? Not only did they wander in every direction physically, but they turned away from the light and truth they knew. Sin was in their hearts and asserted itself till

finally they gave up the knowledge and the truth they possessed and plunged into the depths of idolatry and moral corruption. This is revealed by the Spirit of God in the opening chapter of the Epistle to the Romans. We quote the remarkable passage. It gives us the light on the degradation of the Gentile world.

“Because that which may be known of God is manifest *in them*; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever—Amen” (Rom. 1:19-25).

This horrible evolution downward happened to the nations of the world. For a time they retained the knowledge of God, but soon it was abandoned. Then idolatry was born and they went down deeper and deeper, till they became worshippers of the creeping things, the serpent itself. As we have shown in our “Christianity or Religion?” the various heathen religions came thus into existence. True anthropologists and ethnologists have borne witness to the fact that originally the religious belief of the race was monotheistic—faith in one God, and that the prevailing heathen religions are degenerative in their character. Needless to say that moral corruption followed as predicted in the quoted passage. Even today prostitution is linked with the heathen worship of India as was the case two thousand years ago.

Then Abraham, the son of Terah, the worshipper of idols,

was called aside from this corruption. When his seed was delivered out of Egypt and became a nation, God made a covenant with them.

“Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people for all the earth is Mine. And ye shall be unto Me a kingdom of priests, a holy nation” (Exod. 19:5-6). We learn from these words that the Lord made Israel supreme among all the nations and in this way the dominion was given to them. They were to be a kingdom of priests, a holy, a separated nation. What had been originally Adam’s dominion, which he lost by his fall, what was promised to the sons of Noah, and which they likewise lost through their disobedience, is now bestowed upon the nation Israel.

The Lord Himself was visibly present with them, and later the throne of Jehovah was in Jerusalem. Jehovah dwelt in glory both in the tabernacle and in the temple. The government was a theocracy; Jehovah was the King of Israel. When in Samuel’s time the people demanded a king and said, “Make us a king to judge us like all the nations” Samuel was greatly grieved. But the Lord comforted His servant by saying, “They have not rejected thee, but they have rejected Me, that I should not reign over them” (1 Sam. 8:7). The king was demanded at the time when the children of Ammon came against Israel. Samuel reminded them of this and said—“Ye said unto me, nay, a king shall reign over us, when the Lord your God was your King” (1 Sam. 12:12). A king in Israel was a necessity, for as the office of the prophet foreshadowed the true Prophet of God, and the office of the priest was typical of the True Priest, so the kingly office was needed to foreshadow the Kingship of Christ, the Redeemer of Israel. In His own time Jehovah would have brought this about. Demanding a king like the other nations was an act of rebellion.

The nation during the time of the Judges had gone repeatedly into idolatry. Their greatest king, Solomon, after a most wonderful reign of forty years, “went after Ashtoreth, the goddess of the Zidonians and after Milcom, the abomi-

nation of the Ammonites" (1 Kings 10:5). As we have seen, after Solomon's death wicked Jeroboam headed the ten-tribe kingdom which was started with the worship of the calves, followed by a history of increasing apostasy and idolatry with which gross immoralities were connected; and finally the Assyrian kings were used to bring judgment on the idolatrous kingdom, and it passed away. The kingdom of Judah continued, but also sank deeper and deeper into idolatry with occasional efforts of reformation. Finally the measure was full. Judah had failed miserably. It is a mournful record we find at the close of the second book of Chronicles. "And the Lord of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion upon His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (2 Chron. 36:15-16). The Word of the Lord, as spoken by Jeremiah, was fulfilled. Nebuchadnezzar, the king of Babylon, came to Jerusalem for the third time and burnt the house of God and broke down the walls of Jerusalem and Judah was carried away into the Babylonian captivity.

The glory departed. Ezekiel beheld it in his vision. "Then did the Cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over above them. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city (Olivet)" (Ezek. 11:22, 23). It never returned after the restoration—the evidence that the kingdom and the dominion had passed from Israel. They had failed as Adam failed and lost his dominion; as the sons of Noah failed. The disciples of the Lord Jesus Christ knew that the kingdom was no longer Israel's, for they asked the Lord, "Wilt Thou at this time restore the kingdom to Israel?" His answer was: "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:6, 7). As we have learned from prophecy,

the dominion, the kingdom and the glory will be Israel's again in that coming day.

It is a significant fact that while the Gentile nations had become increasingly prominent and some of them, like Egypt and Assyria, were struggling for mastery to become great powers, God held them in check and did not permit them to assume a wider dominion. Egypt and Assyria were great rivals, but God did not allow them to succeed. He used them both in chastening His people, but held them back from having dominion over them or over their land. But when both the house of Israel and the house of Judah had failed completely, when their unfitness for what He called them to be was demonstrated, God set them aside and turned to the Gentiles.

It was in the beginning of the reign of Jehoiakim that Jeremiah received a great and important message which he was commissioned to transmit to five kings of five nations and also to the king of Judah. In this message the God of Israel makes one of the most important announcements in human history. We must quote it in full for it is the Word of the Lord:

"I have made the earth, the man and the beast that are upon the ground, by My great power and outstretched arm, and have given it unto whom it seemed meet unto Me. And have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, My servant, and the beasts of the field have I given him, and his son and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine and with the pestilence, until I have consumed them by his hand" (Jer. 27:5-8).

Here the sovereign God speaks. The God of Israel had called the seed of Abraham to have dominion and a kingdom; He had been their King. They had failed and now the dominion is given to the Gentiles. The period of time which our Lord calls "The Times of the Gentiles," during which

Israel as a nation in government and dominion is set aside, began with Nebuchadnezzar, the King of Babylon.

And these times of the Gentiles are still here, though rapidly nearing their predicted end. What the political prospects of the times of the Gentiles and their end are our next chapter will bring to light.

CHAPTER II

The Book of Daniel and the Pre-written History of the Times of the Gentiles

The God of Israel removed His throne and His glory from Jerusalem and transferred the dominion over the nations and the earth to Nebuchadnezzar, the king of Babylon. Babylon was not so strong as Egypt and Assyria, but God passed by the two outstanding kingdoms and selected in sovereignty Nebuchadnezzar, king of Babylon, to head the first great monarchy of the Times of the Gentiles. Three times the Lord sent him forth on expeditions against Jerusalem, the capital of the kingdom of Judah. The great prophets of God had announced these invasions, especially Jeremiah. He warned of the coming doom. The great man of God was despised for his God-given messages, ridiculed and persecuted, for the people listened rather to the false prophets with their false message of "Peace! Peace!". It is not different today among the great nations which also have the Word of God in which are written the messages of God as to the end of the times of the Gentiles, but the mass of the professing Christians listen instead to the dreams of modernism.

And so in fulfilment of the Word of God, the Lord sent the king of Babylon in 606 B. C. the first time; He appeared again in 598 B. C. and took away a larger number of people including the prophet-priest Ezekiel; the final visit came in 587, which brought the complete conquest.

Among the captives in the early invasion were Daniel and his three companions in fulfilment of the prophecy of Isaiah 39:7. The youth Daniel soon rose, through the providence of God, to a place of prominence. The Hebrew captive became the Prime Minister of Babylon. He was mightily used in making known to the king the prospects of the future, and then received his great visions. But it must be noted that prophecy in Daniel is not addressed to Israel as it is in the other prophets. Israel had been set aside and there was no message communicated to Daniel which he was to send

to the nation. Prophecy in Daniel concerns the Times of the Gentiles, but brings in also Israel's future history in connection with the end of the Times of the Gentiles. The great events which we have partially mentioned in previous chapters, the invasion of Israel's land during the time of the end, the rise of domineering horns, which will, besides troubling the nations also persecute the remnant of Israel, the final great tribulation and the events of the last seven years, the little horn, which makes a covenant with the many, the breaking of the covenant, the coming of the wilful king with his abomination of desolation, and the final deliverance of Daniel's people—all these are revealed in the great book which bears the name of Daniel.

Before taking up the prospects of the Gentiles during the times of the Gentiles and their predicted end and showing how world conditions today indicate the end of the age, when the revealed prospects will become history, we shall give a brief synopsis first of what was made known through Daniel before we examine these prophecies. We also must say a brief word as to the authenticity and trustworthiness of this great prophetic book.

1. *The Great World Empires which cover the Times of the Gentiles.* The political history of the Times of the Gentiles were revealed to Nebuchadnezzar in a great prophetic dream (Chapter 2). According to this dream, four great monarchies were to arise: Babylonia, Medo-Persia, Graeco-Macedonia, and the Roman power. The final political history is revealed in the two feet of the image. The end of the Times of the Gentiles is to bring the demolition of the world power by a stone which falls from above and deals the destructive blow. The stone used in judgment becomes a mountain filling the whole earth.

But God, while making all this known in the supernatural dream, also gave to His prophet a vision of the same political history of the age of the Gentiles. This is recorded in the seventh chapter of Daniel. Out of the sea four beasts arose. Each represents one of the world powers, corresponding to the four empires revealed in Nebuchadnezzar's dream.

The fourth beast with its ten horns is Rome and the ten horns on the beast correspond to the ten toes on the feet of the man-image. Daniel then beheld what is not seen in the dream of Nebuchadnezzar. It is an eleventh horn which rises on the fourth beast. What it is and what it means we shall see later. While Nebuchadnezzar saw the end of the Times of the Gentiles in the crashing stone, Daniel received a fuller revelation when he saw one coming in the clouds of heaven like unto a Son of Man. He receives the dominion and the power over all nations.

2. *The Vision in the Eighth Chapter.* This concerns two of these world monarchies: Medo-Persia and the Graeco-Macedonian. What will happen in connection with the Alexandrian Empire to Israel and Israel's land, and its wider meaning at the end of the age, is the object of this vision. Here also a little horn appears.

3. *The Vision of the Seventy Weeks.* This vision contains a most remarkable prophecy. We shall be interested mostly in the last of the seventieth week, the last seven years with which the age of the Gentiles closes.

On account of these startling predictions and forecasts, and the literal, still more startling fulfilment in the past of some of these prophecies, the book of Daniel has been severely attacked by the rationalistic enemies of the Word of God. In spite of the vindication of the date and authenticity of this book through archeology and leading philologists, the attacks upon the book continue and the modernistic mouthpieces ignore, as they generally do, what the other side has to say. Inasmuch as a large number of people will read this volume who have probably been influenced by the arguments of the destructive critical school, we are obliged to establish confidence in this magnificent book by answering some of the leading objections.

The critics, such as Canon Driver, Farrar and a host of German and English rationalists, American echoes and others, claim that it is one of the spurious Jewish religious writings, like the book of Enoch, the Apocalypse of Baruch, the Twelve Patriarchs, and the Ascension of Isaiah. They

put the date at the same time in which these apocalyptic writings appeared, that is, the second century before Christ. Most of them say about 165 B. C. They also claim that the book was written by an unknown person, some call him a pious Jew, who assumed the name of Daniel, and made out that he lived in Babylon. At the same time they are loud in their praises of the book, proclaim it as superior to any of the other spurious writings, filled with literary beauties and charming historical settings, containing noble and uplifting teachings, which are worthy to be heeded. Yet at the same time, as to date and authorship, they deny that Daniel wrote it, and say that it was not composed in the sixth century before Christ. Now if a pious Jew wrote the book and that pious Jew claimed to have been in Babylon and assumed the name of Daniel, we would certainly not call him a pious Jew, but a *pious fraud*. Common honesty would force any right thinking man to discard this book as an abominable forgery.

Here is our first answer to this assumption. If the book of Daniel was written during the days of the Maccabees, that is, about 165 or 164 B. C., how did it get into the Canon of the Old Testament, which was fixed a great many years before the period of the Maccabees? Another important evidence that the book of Daniel existed in the time of Alexander the Great around the year 328 is found in the history of Josephus (*Antiquities* 11:8, 4), according to which the prophecies of Daniel had been pointed out to that king on his entrance to Jerusalem. While some of the minor details Josephus mentions in his account may be embellishments of the event, yet it is historically true and undeniable that Alexander bestowed great favors on the Jews, a circumstance which would be unexplainable without granting the fact recorded by Josephus to be reliable and true. According to Josephus, Alexander the Great came before the gates of Jerusalem in his world-conquest determined to take the city. Then the gate of Jerusalem opened and the priests, headed by Jaddua, the high priest, marched forth. To the great astonishment of the Jews, the young monarch pros-

trated himself before the high priest. He claimed that he had a dream in which this scene was revealed to him with the command not to molest that city where this would occur. Later Jaddua took him into the city and showed him the predictions of Daniel concerning himself as related in the eighth chapter.

But the first book of the Maccabees, not only pre-supposes the existence of the book of Daniel, but actually betrays acquaintance with the Greek version of the same, which is a proof that the book must have been written long before that period (1 Mac. 1:54; compare with Dan. 11:27; 1 Mac. 2:59; compare Dan. 12). Furthermore, we have an important testimony to the existence of Daniel, which some of the critics deny, and his character in Ezekiel 14:14, 20, 28:3. Daniel is there represented as an unusual character, as a model of justice and wisdom, to whom had been allotted superior divine insight and revelation. This agrees perfectly with the record of the book, the biography of this great man of God.

Again, the book contains such a very intimate acquaintance with Chaldean manners, customs, history and religion, as none but a person who lived in that period could fairly be supposed to possess. For instance, the description of the magicians and their regulations perfectly agrees with other historical sources. The account of Nebuchadnezzar's mental collapse is confirmed by the ancient historian Berosus. Archeology has confirmed all this in a most remarkable way.

The linguistic character of the book of Daniel is most decisive for its authenticity. As it is well known, the book is written in two languages, in Hebrew and in Aramaic, the language of Babylonia. In this respect it bears a close analogy to Ezra. The author of the book must certainly have been conversant with both languages, an attainment exactly suited to a Hebrew living in exile, but not in the least so to an author in the Maccabean age, when the classical Hebrew of the Old Testament had ceased long ago to be a living language, as it had been supplanted by the Aramaic vernacular dialect. The Aramaic in Daniel differs very much

from the late Chaldean paraphrases of the Old Testament, while the Hebrew of Daniel reminds one of the Hebrew used by Ezekiel.

Another great defeat came to the destructive critics in connection with King Belshazzar, mentioned for the first time in the fifth chapter of Daniel. His existence was denied by the critics. No ancient historian mentions this King Belshazzar, hence the rationalists declared him to be a myth, and used this mythical person as an evidence against Daniel. The historian Berosus, who lived about 250 years after the Persian conquest of Babylonia, gives a list of Babylonian rulers.

But he did not mention Belshazzar. Now if Daniel wrote the book and lived in that period, he must be correct. But the critics are ever ready not to doubt history, no matter how unreliable it is, but to doubt the infallible Book and its historical statements. So for many years they declared that Berosus gives the truth and that Daniel was mistaken and did not know history, that the book contains a mythical person. But in 1854, Sir Henry Rawlinson deciphered a number of clay tablets which the spade of the archeologist had unearthed from the debris in Babylonia. These contained the memorials of Nabonaid and in these the name of Bil-shar-uzzar appeared frequently as a son of Nabonaid sharing the government with him. The existence of Belshazzar and the accuracy of Daniel were at once established. That Daniel exclusively gave the name of that forgotten king is an indisputable evidence that he lived in Babylon.

We do not enter into another objection to the authenticity of Daniel, especially the foreign words which are found in this book, both Persian and Greek. They are a powerful proof of the genuineness of this book, a voucher in fact that its author occupied a position such as was held by Daniel at the Persian Court at the close of his life. In the book are found twenty Old Persian and three Greek words. To trace them and show how they confirm the orthodox view that Daniel wrote the book in Babylon is beyond the scope and purpose of our work.

We must not overlook the very highest authority for the genuineness of this great book with its majestic forecasts of history, the Lord Jesus Christ. He who came as the minister of the circumcision to His people Israel to confirm the promises made unto the fathers has most remarkably confirmed the book of Daniel. In the subsequent pages we shall bring more fully His witness to Daniel to the attention of the reader.

And now we turn to the various parts of Daniel in which the prospects of the Gentile nations are unfolded as well as the end of the Times of the Gentiles.

NEBUCHADNEZZAR'S PROPHETIC DREAM

Nebuchadnezzar's great prophetic dream is recorded in the second chapter of Daniel, one of the great pivotal chapters of the Bible. Without giving every detail of the chapter we mention what occasioned the dream. The king had a strong desire to know the future. He probably knew of his divine calling and appointment, for Daniel reminded him of it when he said: "For the God of heaven hath given thee a kingdom, power, and strength and glory" (Verse 37). So Daniel also said: "Thy thoughts came into thy mind upon thy bed, what should come to pass afterward" (Verse 29). And He who knows the innermost thoughts and desires of His creatures responded to this secret wish of the monarch and gave him a forecast of the future in a dream. The dream spans the entire Times of the Gentiles down to their end.

The dream showed to Nebuchadnezzar the figure of a man. It was composed of four metals: gold, silver, brass and iron. The two feet of the man were part of iron and part of clay.

According to the divine interpretation each part of the man-image represents a great world power. Nebuchadnezzar and the *Babylonian Monarchy* is typified by the head of the image, as Daniel told the king. The chest represents a Monarchy inferior to the Babylonian, that is the *Medo-Persian Power*. In the fifth chapter it is named in the

handwriting on the wall "Peres, thy kingdom (the Babylonian) is divided and given to the Medes and Persians." The third great monarchy which conquered the Persian is seen in the belly and thighs, it is the *Graeco-Macedonian Monarchy*, mentioned several centuries before its existence in the eighth chapter of Daniel. The final great world power which is to rule during the Times of the Gentiles is seen in the two legs of the man-image. It is the iron world power, the *Roman Monarchy*.

Here, then, we find revealed five centuries before Christ the political prospects of the Times of the Gentiles, that they should bring forth in history four great world powers—Babylonia, Medo-Persia, Graeco-Macedonia and the Roman, consisting of two parts, the West and East Roman. This is as clear as it can be. Even Gibbon in his history, though he cannot be classed as a believer, says: "The four empires are clearly delineated; and the invincible armies of the Romans described with as much clearness in the prophecies of Daniel, as in the histories of Justin and Diodorus." However, the destructive critic makes the attempt to rule out the Roman World power and then invents an order as follows: Babylonia (gold), Persia (silver), Media (brass), and Greece (iron). How they explain the two legs of the man as applying to Greece we do not know. The reason for this wrong interpretation is that the Romans, though on the road to world dominion, had not yet developed into a world power in 165 B. C. As stated before, they claim the book of Daniel was written in this year and if the dream as to the iron legs predict the Roman world power, which had not yet arrived, then, even if the book was written at that time, the fact of prophecy would be fully established. The critic has no use for prophecy, for, if it is conceded, the supernaturalness of the Bible cannot be denied. With the destructive critic the Bible is religious literature, but not the infallible revelation of God. Even in the Jerusalem Targum the four monarchies are identified with Babylon, Medo-Persia, Greece, and Edom, which is Rome.

Gold, the golden head, in the image symbolizes the Empire

of Nebuchadnezzar. Why gold? Gold is typical of Divinity. Nebuchadnezzar had received authority and dominion from the God of heaven, and this is why gold is the emblem of Babylonia. Besides this the material gold was very much in evidence. Herodotus who was in Babylon some ninety years after the era of Nebuchadnezzar, was struck with astonishment at the amount of gold which he found within the precincts of the temple of Bel. In the smaller temple, which was on the top of a tower, was a table of pure gold. In a second temple was the image of a god all of gold, seated on a golden throne, with a golden foundation in front of a large golden table. This is confirmed by the third chapter of Daniel, for here we read of the image of gold which the king made.

The next World Empire, the Medo-Persian, has *silver* for its symbol. It is far below the value of gold, to teach us the lesson, which we point out later, that as far as the political dominion of the Times of the Gentiles is concerned there is no world improvement, no betterment, but deterioration. The father of history, Herodotus, informs us also that silver was prominent in that empire and all transactions were made in that metal.

Brass is the symbol of the Graeco-Macedonian world power. Josephus makes on this third world power the brief comment—"Another king shall come from the west armed with brass." It is well known to historians that the Greek warriors wore brazen armors and shields. And finally the *iron*, the common, inferior metal comes into view. While the Greeks wore breastplates of bronze, as used in the bronze age, the Romans began to use iron swords and iron shields. The strongest proof that the iron world power is the Roman is twofold, the length of its duration, and its great power. The Babylonian Empire lasted about 70 years; the Medo-Persian 200 years; the Grecian 130 years; whilst the Roman in its undivided state lasted for some 500 years. Its conquests by its great strength are too well known to need further iteration. And the history of the Roman Empire is not yet finished. The final political

form of the Times of the Gentiles will consist in the revival of the former Empire.

To this we turn next. It is seen in the prophetic dream in the feet of clay and the ten toes of iron.

The part of the dream which brings before us the final phase of the Times of the Gentiles is revealed in Daniel 2:41-43. "And whereas thou sawest the feet and the toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part iron, and part clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is mixed with clay."

In a historical way this was the fate of the Roman Empire when it ceased to exist. Without entering fully into the history of the collapse of the Empire, we state only the fact that the division of the Empire of iron strength and domination was brought about by the incoming of barbaric hordes, which settled themselves within the Empire. They were antagonistic to the imperial form of government and that led to its downfall. These disintegrating forces are represented by the clay.

These political conditions which existed when the Roman Empire went to pieces will be revived. There is coming a political revival of it, and when it comes it will consist in the two ingredients—clay and ten toes of iron. But how do we know this will be the prospect of the future of the territory of the Roman Empire? How do we know that the Times of the Gentiles, politically, will terminate in this way? We have a simple answer. The prophet said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now did any such thing happen when the Empire collapsed in the fifth century of our era? Did the God of heaven set

up then a fifth kingdom which demolished the other kingdoms and exists forever? No such thing has come to pass. There is a view which claims that that kingdom of which Daniel speaks is the kingdom of Christ, that it came into existence when Christ had died and risen from the dead. But how could it mean this? When Christ was here on earth, "the days of these kings" were almost five hundred years in the future. So, in order to accomplish the fulfilment of this prophecy, the Roman Empire must come into existence again, and when this takes place it will be in the same form in which it existed at the time of its fall.

The predominant feature will be the clay. The word used in the Hebrew (*hasaph*) means the potters' clay. It is that which is of the earth and which can be easily moulded in all kinds of shapes and forms. It has no strength in it whatever. If shaped into pottery it is easily broken. Iron denotes strength and is the symbol of imperial power, the monarchical form of government. Monarchy is God's form of government. The little ten toes of iron show that a small vestige of kingly rule is left. The clay is the symbol of weakness, and in its characteristics point to the rule by the people and for the people, the democratic form of government. The clay is foreign to the rest of the man-image. It was not in the head of gold, nor in the chest of silver. Nor is it seen in the thighs of brass and the legs of iron, but down at the feet it appears and finally the whole image rests upon this brittle foundation with ten toes of iron.

This is exactly the history of our own times. As we stated in "The Conflict of the Ages," the beginning of the end of the age in which we are living had its start with the French Revolution. The people began to rise up and dictated to kings and monarchs. In the subsequent history of the nineteenth century the clay became more and more prominent, democracies and republics rising, weakening the monarchies, emptying throne after throne by deposing kings. Our exposition on Daniel was written in 1911. In it we made the statement, "There is a strong current towards the democratic rule, the rule by the people, the exaltation of the people."

What have we seen since 1911, in the history of the age? A great world war passed into history. The world war proved a way-preparer for the real end of the age. One of the great slogans was "to make the world safe for democracy." What has become of it? As one of the results of the war new republics were started. The whole map of Europe was changed. The boundary lines of the former Roman Empire came startlingly into prominence. Germany, which in greater part was not in the Roman Empire, but held two provinces which belonged to that Empire had to be defeated and lose them. Since the greatest tragedy of all history Europe has been in a deplorable condition, going from bad to worse, with no sign of improvement. European conditions affect the whole world, and seem to be the outstanding harbinger of just the conditions which must prevail before the great crash comes.

Nor is this all. The people arise everywhere, demanding their rights. Capitalism is attacked and branded as a form of imperialism. The Satanic abolition program of the Illuminati advocating the out-and-out destruction of the state, capitalism, the family and religion gains the upper hand through the frightful revolution of all revolutions, the Russian revolution. It has become a world menace. The clay is being shaped into all kinds of forms—Socialism, Fascism, Communism, Anarchism. A well-ordered democracy like the United States begins to totter. Disruptive forces increase and have been greatly encouraged and helped by the government joining hands with the worst anti-Christian, anti-everything government the world has ever seen—Sovietism. As a result disorder prevails, indicating that the well meaning recovery efforts may soon miscarry and produce a chaotic political, economic and financial condition which baffles imagination.

In Europe dictatorship more autocratic than monarchical autocrats has arisen. Some dictators have come out of the lowest strata of society. New forms of government are tried, but they are all the *clay governments*. Mussolini succeeds with Fascism and becomes at least temporarily a benefactor of his

country. He finds an imitator in *Hitler of Germany*, with a dictator brand of his own. Other countries see their only salvation in dictatorship; the people rise up demanding the overthrow of law and order. Such are world conditions today, corresponding to the divinely revealed prospects of the politics with which the Times of the Gentiles close.

It has not yet fully come, but is on the way in the form of an overwhelming avalanche. Yet the avalanche in its final destructive sweep is held back still, till the final hindering power, the last restraint is removed. We hear its distant thundering advance. What about the kings represented by the ten iron toes? We cannot locate them geographically at this time. Perhaps they will not come into existence till the great dictator, Satan's man, arises. He will claim divine authority, when it is in reality the devil's power. He will imitate God's governmental power by setting up new kings and dethroning others. He will select his ten kings and use them for his own purpose. In our next chapter we shall get the full prospects of the days to come through Daniel's vision.

Next the dream reveals that when these kings are here, when the clay-iron aspect is reached in the revival of the Roman Empire, a great supernatural event will happen. It is seen in the dream in the form of a stone. It falls from above and strikes the image not at the head, nor in the region of the heart, nor at the knees, but the stone deals its blow to the two clay feet with the ten iron toes. Then not gradually, but suddenly, in a moment, in the twinkling of an eye, the whole image goes to pieces. Iron, clay, brass, silver and gold become like the chaff of the summer threshing floor. The wind carries it all away. Not a particle is found of the man-image. It has completely disappeared. In its place a great mountain fills the whole earth. The smiting stone was suddenly transformed into a mountain. That which seemed to be insignificant, only a stone, fills the whole earth.

The stone in dealing this destructive blow ends the Times of the Gentiles. The Gentile government passes away, monarchies and democracies, socialism, fascism, communism, anarchism and every other governmental "ism" ends,

with not the remotest possibility of recovery. In place of it all a new government will be set up, a government which fills the whole earth and which will have no fluctuating history, but which will remain and never change. That all this *cannot* happen till the feet of clay with the ten toes are in existence is obvious.

But who is this smiting stone? We have disposed of that strange, to say the very least, theory that British Israel is that stone. Nor do we mention other inventions and explanations as to this stone. The stone in Scripture is symbolical of the Lord Jesus Christ. This is the teaching of the Bible. He is the stone of Israel, the foundation stone (Isa. 28:16), the stone of stumbling (Isa. 8:14), the stone which the builders rejected (Psa. 118:22), the corner-stone, precious and elect (1 Pet. 2:6). All believers in the Bible acknowledge this truth. And here we call attention to the confirming testimony of our Lord Himself. He not only confirms Nebuchadnezzar's dream and Daniel's revelation of that dream, but He gives us the interpretation. He said to the Pharisees, who understood well what He meant—"Did ye never read in the Scriptures, The stone which the builders rejected the same is become the head of the corner, this is the Lord's doing, and is marvellous in our eyes?" And after that, speaking of Himself, about to be rejected by the builders, the rulers of the nation Israel, to become the head of the corner, He added these words: "And whosoever shall fall on this stone shall be broken; but on *whomsoever it shall fall, it will grind him to powder*" (Matt. 21:42, 43).

The People Israel fell against that stone, rejected Him, and were broken as a nation. When He speaks of the falling stone and the grinding to powder, He confirms the dream vision and interprets it as meaning Himself.

But when is Christ going to do this smiting work? Did it begin when He was here on earth? Did He attack the Roman Empire which was then in its flourishing state? Did He attempt to destroy or overthrow it? Did He ever oppose that Empire? The very opposite happened. Though He taught submission to that government to give unto

Caesar which belongs to Caesar, the Jews accused Him to the government of being a political conspirator. He was delivered into the hands of the Roman Gentiles and an official of Rome signed His death warrant. He did not smite Rome, but Rome smote Him. Yet this is the common mode of explaining Christ the smiting stone. Postmillennialism says that with the first coming of Christ He began to smite the Gentile world. That His kingdom, which is to fill the whole earth began with His first coming and century after century it increases and He does a little more smiting. They speak of Him as the rolling stone. It rolls along, century after century, it becomes bigger and bigger, and finally the rolling stone has rolled itself into a great mountain and fills the whole earth. What liberties these expositors take with the Word of God!

The striking stone with its demolishing, catastrophic blow cannot mean, as one expositor puts it, "the peaceful extension of the spiritual kingdom by the preaching of the Gospel." No! The kingdom cannot fill the earth till the one blow has done its work, not a gradual act, but one sudden event. The smiting stone is Christ in His second Coming, in great power and glory. And in this way the Times of the Gentiles will end. When the ten kings have received their place, when the clay is predominant, when over it all a mighty dictator rules and God is defied, then God will speak in the Return of His adorable Son. He will judge the world in righteousness and the beginning of His reign will be the demolition of the Gentile rule, which failed as Adam failed, as the sons of Noah failed, as Israel failed. In the end time of the age the great and boasted Gentile civilization will have become anti-Christian. It is on the high road to it in our own times. Rebellion against God and against His Christ (Psa. 2 and Rev. 19:19) will be the sunset of our present age. It is then that the stone does the work. These prospects may look dark and they are dark. The darkness is upon the age even now and it will increase and become darker and darker till the glory-flash from above will end it all and usher in the prospects of glory, the dawn of the age of righteousness and peace.

CHAPTER III

Daniel's Great Vision of the Times of the Gentiles and their End

The first prospects of the Times of the Gentiles were revealed to Nebuchadnezzar in the beginning of His reign. It was many years later, about 67 or 68 years, that the prophet had the great vision which gave him a deeper insight into the Times of the Gentiles, their end and what is to follow. This vision is recorded in the seventh chapter.

He beheld the sea in turbulent agitation. The sea in Scripture is used as a picture of the nations. When John in the Apocalypse saw the waters, he was told, "The waters which thou sawest . . . are peoples, and multitudes, and nations and tongues" (Rev. 17:15). Out of the sea of nations Daniel saw four beasts rising. "The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given him." This first beast denotes the Babylonian Empire and corresponds to the gold in the image revelation. As gold is a precious metal, so the lion is the king of all the beasts. In Jeremiah 4:7 the prophet had announced him as the lion coming from the thicket, and elsewhere Nebuchadnezzar is mentioned as an eagle. Both the lion and the eagle were typical of his majestic greatness and the rapidity of his conquest. But his wings were plucked, which means that the proud king had been humbled in his eagle character and that the eagle was to stand upon the feet as man, which robbed the animal of its strength, for an eagle without wings would be helpless. A man's heart was also given him. For a time the boasting king had been humbled to the place of a beast (Chapter 4), but a man's heart was given him, for he was restored from his degradation.

Then the prophet saw a second beast rising out of the sea.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said unto it,

Arise, devour much flesh." The bear represents the second great monarchy, the chest of silver in the image, the Medo-Persian power. The Persian conqueror Cyrus was stronger than the Medean king. This empire was characterized by great rapaciousness. The three ribs denote Susiana, Lydia and Asia Minor, which the Persians added to the Empire. Then appeared the third beast out of the sea.

"After this I beheld, and lo, another, like a *leopard*, which had upon the back of it four wings of a fowl; the beast had also four heads and dominion was given to it." Here is a very minute prophecy. It is the Graeco-Macedonian Empire which was seen in the image as brass. The leopard is a swift animal, dashing cat-like at its prey. It foreshadows the amazing rapidity of the career of Alexander the Great. To emphasize its swiftness the leopard had four wings. Alexander the Great was very crafty and vigilant. And the four heads are prophetic of the partition of his Empire into the kingdoms of Syria, Egypt, Macedonia and Asia Minor. Then in the second night vision Daniel saw the fourth beast.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things." This is the fourth World Power and as in the image, iron is prominent here also. It was so terrible to look upon that Daniel had no name for it, a nondescript, a beast that could not be classified. Here is the same lesson as in the image of the king, the lesson of deterioration. It goes downward—gold—silver—brass—iron and clay; it is a deterioration in value of the four metals but an increase in force. And here the same downward character—lion—bear—leopard—and the great ten-horned nondescript. God bears

witness as to the Gentile nations. They are beastly in their character. And the nations have borne witness to it that they are ferocious and destructive.

There is no nation in Christendom which has as an insignia a lamb resting in a green meadow, or a nice, peaceful, harmless dove. They have as emblems, the lion, the bear, the unicorn, the eagle, the double-headed eagle and the dragon. We wrote in 1911, "Their standing armies, their ever-increasing navies, both on the sea and now also in the air, tell us beforehand that some coming day, in the near future, the dogs of war will be let loose and the beasts will do their most dreadful work" (Exposition of Daniel, page 74).

And this was written at a time when the hopes of universal peace ran high, when peace pacts were written and a peace foundation of ten paltry million dollars was made by Andrew Carnegie, and a peace palace in the Hague was erected to avert war. It was the time when the false prophets in Christendom declared boldly, as a certain college president said—"The Gospel leaven of Christianity has done such thorough work that another great war is impossible." Well does the writer remember a visit from a Christian gentleman of national prominence who read our statement. He asked the question—"Do you really believe that the great nations of Christendom could ever war against each other?" Three years later came the answer, an answer which was like a bolt of lightning out of a clear, blue sky. What our blessed Lord also predicted as to the political character of the Times of the Gentiles came to pass: "Nation against nation, kingdom against kingdom." And since that terrible world-disaster, have the nations learned righteousness? Are they turning their swords into plowshares and their spears into pruning-hooks? Far from that! There have been sporadic attempts of disarmament. Some nations in agreement sunk perfectly good warships only to build a few years later new men of war. World Court, League of Nations, disarmament plans and other schemes do not change the character of nations, which are hateful and hating each other (Titus 3:3). Even as we write this in the month when twenty years ago

the world war started, there is a nervous tension all through Europe. Statesmen and keen observers predict that another outbreak may come at any time. Hitler recently claims that his action in disposing of a number of traitors who aimed at a great revolution, has averted a terrible war. We do not know if this is the truth. But while the nations talk peace they are sharpening their swords. And, when that next war comes, it will be more terrible than anything before. We are told it is now possible to wipe out cities with hundreds of thousands of human beings in a few hours.

Mr. Philip Noel Baker in an excellent article in the *Yale Review* (Summer 1934) on "The Drift Toward War" says:

"In short, in the last three years every policy has been threatened, and every safeguard weakened, by which Europe and the world had hoped that peace might be maintained. Europe, in consequence, finds herself back in the midst of dangers similar to the dangers of the pre-war era. It is, indeed, a commonplace in some political circles of Europe to say we stand about where we stood in 1912. It would be foolish to deny that the situation is serious, and serious in the extreme." And Mr. Baker is no mean authority. He was Member of Parliament and Parliamentary Secretary of Foreign Affairs in 1931. If this drift towards war leads to another European upheaval then it will be what Mr. Baldwin said: "The civilization of Europe will fall with a shock as great as that of Rome."

Still more alarming is the report which comes from Geneva from the diplomatic circles in action there that huge orders for munitions are being executed and delivered by the major European manufacturers. The reports showed that the arms merchants are enjoying an almost wartime boom, and that at the time when the commission of the World Arms Conference is seeking to complete a treaty to end the evils of arms traffic.

While Europe is on the verge of another tragedy, the far Eastern situation is threatening and many believe that Japan and Russia will clash ere long. And when it comes, it will involve the United States and other nations.

The most loud-mouthed advocate to end war and have all nations disarm is the Red Soviet Republic. Through its spokesman Litvinoff, alias Finkelstein, the Jew-Atheist, with a criminal record, who recently was feasted in Washington and in the famous New York hotel, the Waldorf-Astoria, it presses pacificism. The vicious leaven is injected into our colleges and universities, attempting the death of patriotism. But what does it mean when the Soviets have millions of men under arms? What does it mean that even millions of women and girls are being trained in the use of firearms and war tactics? What does it mean that they possess the biggest aerial navy, tremendous bombing planes? What does it mean when the greater part of Soviet Russia is a vast arsenal with an incredible amount of ammunition stored away? This does not spell "Peace."

But we must return to this fourth beast, the Roman Empire. Dreadful it was in its destruction in the past. But here we see it in its final form, in its future revival and restoration. The ten horns are on the beast, for they represent those ten kings which were seen in the ten toes of the clay feet of the image. Daniel saw something in his vision which was hidden in Nebuchadnezzar's dream. Rising among these ten horns came up another little horn. It arose in the midst, had five horns on one side and five on the other. The first work this horn does is to pluck up three horns. It probably means that, when this horn rises and receives power, he will find three kings or kingdoms which he knows are in his way. He disposes of them at once and probably puts others into their place, which will fall in line with his plans. This little horn possesses intelligence, for it has the eyes of a man. His mouth speaks great things. Elsewhere we read that the great things were great words of blasphemy. He utters blasphemy against God, against His Name, against His Tabernacle, and even against those who dwell in heaven (Rev. 13:6).

Who is this domineering little horn? He is the coming great dictator who will swing into the political saddle and becomes the imperial head, the great autocrat, who controls

the Restored Roman Empire. No man knows who he is; God knows him and will permit him to do this work under Satanic inspiration and Satanic control. It would be a mistake to call him the Antichrist. That the spirit of Antichrist is in him is very true, but the final Antichrist is not assuming political control and power; he does not head the Roman Empire, but he will be the religious leader of apostate Judaism and apostate Christendom. That is why he is called the false prophet. As we show later, he will be a Jew.

The question has been asked—"Will the Roman Empire be first restored, or will the little horn do the work of restoration?" Different attempts have been made in the past to restore the Empire. Charlemagne made the attempt and failed. Napoleon the First had the ambition to bring back the Roman Monarchy. He wanted to be crowned as the mighty Emperor in Jerusalem. He called the Jewish Sanhedrin to have the support of the Jews. The writer possesses a German manuscript containing the correspondence of two Christian believers who lived in the days of the rise of Napoleon and who saw in him that little horn. But he and others failed, for it was not yet God's time. For many years attempts have been made to unite Europe. But since the world war the demands for a great European Confederacy, for the "United States of Europe," have become louder and louder. Mussolini has had a great ambition to restore the glory of Rome; he wants to see Rome once more the mistress of Europe. Fascism must become the future government of all Europe in his opinion. This is how matters stand today. Probably it will be the manifestation of the little horn which will shape the destiny of Europe and bring back the revival of the Roman Empire in its predicted form.

The question is also asked: "*What about the United States?*" The United States are outside of the Roman Empire; that is why this country should not mix in the politics of Europe. If the late President Woodrow Wilson had had the knowledge of the prospects of the Gentile

nations and God's forecast, he would have been reluctant to enter the World War. This country reaps now, and has reaped for several years, what was sown then. But while the United States are not directly involved in the restoration of the Roman power and will not be directly under the domination of the little horn, indirectly this country will also suffer. It will not escape the distress and perplexity announced to hold sway in our age-ending. In fact it is here already. Internal strife and dissension will continue and finally "the tribulation of those days" affecting the whole civilized world will surely come, and the crashing stone will also dispose of the vaunted rule "by the people and for the people."

In order to get the complete picture of the prospects of the end of the Times of the Gentiles we must consider the revelation which was given to the great seer of the New Testament. John, the beloved disciple, was banished by the Roman power to the island of Patmos. We have therefore two Hebrew captives to whom the Lord revealed the future; Daniel in the first world monarchy and John in the fourth monarchy—Rome. What Daniel beheld over 500 years before is more fully revealed to the Apostle John.

In the thirteenth chapter of the last book of the Bible we read the great vision which throws a wonderful light on the horned fourth beast and the little horn Daniel saw. No words of ours are needed to prove that it is the same beast John saw rising out of the sea. "And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority" (Rev. 13:1-2). These horns which wear *diadems* (the correct translation) are the ten kings of Daniel's vision. Later we read, "These (the ten kings) have one mind, and shall give their power and strength unto the beast," while they received their power from the beast (Rev. 17:12,

13). The names of blasphemy denote the apostasy of God-defiance and opposition which will prevail during the end of this age. And the former world monarchies are mentioned, only in a reverse order—leopard, bear and lion. The Roman Empire, even extending to Euphrates, in its restoration will absorb the territory of the former monarchies. Behind this political combination is an unseen actor, "the dragon gave to him his power, and his seat and great authority." Inasmuch as the final opposition to God has come, the head of the power of darkness, Satan, the dragon, will step into the scene and begin his final work, which will end with his everlasting defeat. In the previous chapter is given the record of his personal presence on the earth and he manifests himself in and through "the little horn." A careful comparison of Daniel's vision with the one of John shows that the same things are spoken of the beast, the restored Roman Empire and the little horn between the ten horns; they must be therefore identical. An illustration from history will give us a hint. Louis XIV of France in a famous speech said: "I am the State." The little horn will possess such domineering power that he will say, "I am the Empire." The little horn, the great dictator, energized by Satan, controls the beast, and is its head in such a sense as being all in himself.

But what does it mean—"And I saw one of his heads as slain to death, and his deadly wound was healed, and whole earth wondered after the beast." It denotes the political death and resurrection of the Roman Empire. Imperial Rome passed away in 476 A. D. Since that time it has been in a political death. But the imperial head will arise once more and then will be endowed with Satanic power to do his terrible work. Of this political resurrection we read also in Revelation 17:8 "the beast that was (Ancient Rome), is not (extinct for over 1450 years) and yet shall be (its revival)." Then the beast will be worshipped. The apostate forces in the world, Jewish and Gentile, which refused worship to God, will worship the beast. All is preparing for this, for man is rejecting God's Word. This is

followed by the rejection of Christ, the Son of God. It does not stop with that. The denial of God as a person, the triune God, is the next step. This is much in evidence in apostate Christendom today. And finally when the restraint is removed, when the Holy Spirit no longer strives with man, the terrible blindness comes when the apostates worship the dragon and the beast. Furthermore, John reveals the blasphemies of the beast and the persecution of the saints of God. He tells us that "authority was given him over every tribe, and people, and tongues and nations" (Verses 5-7). The saints whom he persecutes are not the believers who constituted the true Church of Christ, but Jewish saints and such among the nations who turn to God and Christ during the end of the age. We shall enlarge upon this in succeeding pages.

Before we leave this interesting chapter in the Revelation and follow the predicted events in the book of Daniel, we mention the second beast which John beheld rising not from the sea, but out of the land that is Israel's land. The second beast is evidently an imitator of Christ, for that person is described as having "two horns like a lamb;" yet inwardly he is not a lamb, for he speaks as the dragon. We shall find this one prominent in connection with the religious affairs of the end of the age and most of all with the people Israel. In order to show the distinction between the two, we quote our beloved friend, now with the Lord, Walter Scott, who makes the following contrast:

The two beasts of our chapter present a series of strikingly marked contrasts. The first came out of an unsettled state of things—the *sea*; the second arises out of a settled and established condition of civil and political government—the *earth*. The former is a secular power; the latter a religious one. The first Beast had ten horns; the second has two. In subtle soul-destroying influence the second is the more dangerous of the two executive ministers of Satan, but the first is paramount in civil and military authority. The second Beast is clearly subordinate to the first, and in fact, uses the military and other forces of the empire to accomplish his purpose—the deification of the first Beast.

The second is the lieutenant of the first. The first is a Gentile; the second a Jew. Chronologically, too, the second Beast succeeds the rise of the first. There is considerable confusion in the minds of many as to the respective spheres of action of these two beasts. The first is a vast political and military system, and as such perishes at the Coming of the Lord. Its authority and influence extend throughout the civilized and christianized parts of the earth, embracing numerous nations and peoples. To it Satan gives his throne and authority, *that* which Christ refused from Satan (Luke 4:6, 7). He receives it from His Father (Psa. 2:8). No power can withstand the Beast. It is the dominant power on earth.

The second Beast rules in Palestine, but his political power soon wanes, as the first Beast, in the person of its prince, meddles in Jewish political and religious matters, and is for the time the virtual master of Palestine. The Antichrist is viewed as a Beast at the beginning of his history, but at the end perishes as the false prophet, having lost his temporal sovereignty. Princely and kingly authority on earth are merged in the first Beast, who remains sovereign all along and perishes as such. The second becomes the minister of the first. But it is the second Beast who deceives the world, who labors to put Judaism and Christendom into the arms of Satan. The most abject slavery of all to the first Beast is another awful feature of these times. Liberty and freedom there shall be none. Both beasts share the same doom at the same time, in or near Jerusalem, at the Coming in power (Chap. 19:20).

The final vision as to the beast and the ten kings, the great Western Confederacy, the restored Roman Empire, we find in Revelation 19:19, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army." Then falls the stone from above and the opposing forces are forever crushed. The two beasts—the first, the Roman head, and the second, the false prophet—are cast into the lake of fire. But we must see what happens next in Daniel's great vision. It is the same which happened in the dream vision of Nebuchadnezzar. God deals with these horrible conditions. What Asaph said comes to pass, "Our God shall come and not keep silence" (Psa. 50). Daniel sees the thrones of judgment set down. All changes

now. The fourth beast is dethroned; the work of the little horn is ended. Then follows the enthronement of another.

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:13, 14).

That this scene of glory and the great change of rule and dominion of the world corresponds to the smiting stone and its sudden growth into a world-filling mountain is so apparent that we need not to enlarge upon it. Yet the question arises in our mind, inasmuch as Anglo-Israelism claims that the smiting stone is the British Empire. What are they going to do with this passage? If the One who comes in the clouds of heaven is also Great Britain, then surely extravagant Bible exposition has gone to seed.

Who then is the Son of Man whom Daniel saw coming in the clouds of heaven to receive the dominion over all the earth? For the destructive critic to acknowledge that it means Christ, our Lord, would be a perfect suicide of their miserable school of doubt. We listen to Canon Driver in the "Cambridge Bible":

"In the Book of Daniel itself there is nothing which lends support to the Messianic interpretation. In the explanation of the vision which follows the place occupied by 'one like unto the son of man' is taken not to be the Messiah, but by the ideal people of God; in verse 14 the 'one like unto a son of man' appears when the dominion of the four beasts, and the persecution of the little horn' are both over, and receives a universal kingdom which shall never pass away; in verses 18, 22 and 27, when the dominion of the four beasts is at an end, and the persecution of the king corresponding to the little horn has ceased, the saints of the Most High, or (Verse 27) the people of the Saints of the Most High, receive similarly a universal kingdom and possess it for ever and ever."

Here we see the blindness of the destructive critic who

denies that this sublime vision has anything whatever to do with Christ. And so the "Century Bible," another destructive work, makes the same comment, that the Son of Man is "the symbolic representative of a race of supernatural beings viz., the saintly Israel transformed."

We heard of another critic, a popular speaker, who said that the coming of the Son of Man in the clouds of heaven, is a forward step in evolution. That in our twentieth century the beastly character of the nations gradually disappears (?) and culture art, science and literature are represented by the son of man!

Now the Book of Enoch, an outstanding apocalyptic book, has a passage which is much like the one in Daniel. We do not enter here into the date and authorship of this book. We believe, however, that it was compiled later than the critics assume. Yet there is evidence that the Sanhedrin, the learned scholars of Judaism, in the time of our Lord, believed that the passage in Daniel, mentioned partially in the Book of Enoch means the Messiah.

Let us see then how the highest authority confirms and interprets Daniel's fourth night vision. We mean the Lord Jesus Christ. We see Him standing before the high priest as the willing victim, bound with cords. Then the head of the Sanhedrin speaks. "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God"? What silence must have followed this question! All eyes are riveted on Him. There was no hesitation on His part. "Jesus saith unto Him, Thou hast said: (i. e. thou hast said the truth) nevertheless I say unto you, Henceforth ye shall see the Son of Man sitting at the right hand of God power and coming in the clouds of heaven" (Matt. 26:63, 64). Only an imbecile, or a wilful intellectual rationalist can deny that when our Lord spoke these words He had reference to Daniel 7:13-14. He claims to be the Son of Man. He speaks of Himself as "coming on the clouds of heaven," the One whom Daniel beheld in his vision. Now the Sanhedrin knew and believed that Daniel's Son of Man is a divine person, not "the ideal people of God" as the rationalist

states in the "Cambridge Bible." They believed, as the Book of Enoch states, that the Son of Man is the Eternal One. And this Nazarene claimed to be that One! And so the High priest tore his garment asunder and charged the Son of God with being a blasphemer.

This is the great prospect! Here the future is revealed when He who was crowned with thorns will be revealed in unspeakable majesty crowned with many diadems. He comes to receive in answer to the request of His lips "the nations for His inheritance and the uttermost parts of the earth for His possession" (Psa. 2). He will receive the kingdom from the Father's hands, but His people will become sharers of it. The Saints of the Most High who receive the kingdom are all His Saints, all those who became His by faith in Him. It includes the Saints in the heavenly places, the Church, and the Saints of former ages as well as the remnant of Israel. Then the age-long prayer of God's people will be answered, "Thy Kingdom come."

Now Christendom speaks of a kingdom, yet none thinks or speaks of "bringing back the King." More and more the vague "kingdom idea" prevalent in Christendom is reduced to the level of material improvements. And inasmuch as the Gospel of Jesus Christ is abandoned, material improvements and better social conditions are attempted by a socialistic program, and some even laud an atheistic communism as the means of establishing the kingdom.

The prospects of the infallible Word of God tell us of a world-wide kingdom of righteousness and peace, in which the nations will form a great brotherhood, when they shall learn war no more, when poverty will no longer be known, and crime and viciousness will be forever banished. It will surely come when "the Son of Man comes on the clouds of heaven" and claims His crown-rights over the earth, purchased by His own blood.

CHAPTER IV

The Final Prospects of the Gentile Nations in Connection with Jerusalem and Israel's Land—The Coming Invasion and the Predicted Victory

The next two outstanding prophecies in Daniel are narrowed down to Israel's land and Daniel's people revealing some details of their great tribulation and the part which the Gentiles have in it. Here we read of the final invasions and the manifestation of what our Lord calls "the abomination of desolation." The final defeat of the hostile forces is assured in these visions. It is of interest to know that the first part of Daniel was written by him in the Aramaic, the language of the Chaldeans. It concerned the Gentiles and so he wrote it in their language for them to read. But when he writes about his own people and the future conflict with Gentile forces and the full manifestation of evil, he uses the Hebrew. The Hebrew section begins with chapter eight.

As we do not write a commentary on Daniel we pass over the greater part of it and do not give a complete exposition. The Medo-Persian and the Graeco-Macedonian Empires come into prominence in the vision Daniel had in the third year of Belshazzar's reign (Chapter 8). The Medo-Persian power is seen as a ram, the Graeco-Macedonian as a he-goat with a notable horn, its king, Alexander the Great. The he-goat conquers the ram. But soon the notable horn is broken, which means the death of Alexander in his early manhood. Then his kingdom is divided amongst his four Generals, as history verifies. It is pre-written in this chapter.

Out of one of these divisions came forth a *little horn*. Some expositors have erred when they identified this little horn with the one in the preceding chapter. They cannot be identical, for the one in the seventh chapter comes out of the Roman Empire; the one here arises out of a division of the Grecian Alexandrian Empire. No ten horns are mentioned in connection with this little horn.

This little horn seen by Daniel waxed exceeding great, toward the south, toward the east, and toward the pleasant land (Palestine). The work he was to do is predicted in verses 9-12; his defeat is recorded in the verse which follows. This invading little horn was the eighth king of the Seleucid dynasty, who took the Syrian throne and is known as Antiochus Epiphanes—the Illustrious One—called later Antiochus Epimanes—the Madman. He was the tyrant and oppressor of the Jews. The terrible work he did in Israel's land is foretold here and was centuries later recorded in the book of the Maccabees, showing the literal fulfilment of what Daniel beheld in this vision. This is past history.

But from the end of this chapter we learn that a similar one will appear at the close of the Times of the Gentiles. This was communicated to Daniel by Gabriel. The Lord told this great angel prince, "Make this man to understand the vision." Then Daniel received the information that the invasion of Antiochus from the North will be repeated before the great deliverance comes. Four expressions are used to denote the time of the future fulfilment of the vision. (1) The time of the end (Verse 17). (2) The last end of the indignation (Verse 19). (3) The latter time of their kingdom (Verse 23). (4) When the transgressors are come to the full (Verse 23). From these terms we learn definitely that when the period of time comes, as we have seen before, called "the day of their calamity," the time of "Jacob's trouble," "the great tribulation," a king of fierce countenance will stand up once more as a great enemy of the Jews and do the wicked works mentioned here, and that he shall be broken without hand. His policy is written in verse 25. He shall cause graft to prosper; he shall magnify himself in his heart; by peace he will destroy many and he shall stand up against the Prince of princes. Now this will happen at the time of God's indignation against His earthly people on account of their disobedience and apostasy.

But who is this future king with the fierce countenance? He is not the Antichrist, the one who sits in the temple and is worshipped. He is an external foe. While Antiochus

Epiphanes defiled the temple, nothing of this kind is said of the king of the future. The one who is mentioned here is elsewhere spoken of as "the King of the North." Isaiah mentions him under the name, "the Assyrian." We find him prominent in the prophecies of Micah, Joel, the Psalms and in Zechariah (See Isa. 8:7-8; 10:12-34; 30:31-33; Micah 5:1-7). In Joel this invasion by the King of the North is revealed; the invader has with him the Northern Army (Joel 2:20). The siege of Jerusalem so vividly described in the last chapter of Zechariah is unrecorded in history, but it will become history when this Northern Army rushes onward to Jerusalem. His defeat will be brought about by the Lord Himself. A closer study of the prophetic Scriptures reveals the fact that the King of the North will antagonize the head of the restored Roman Empire. He persecutes and hates Israel. The little horn among the ten horns and the Antichrist, the two beasts of the thirteenth chapter of Revelation, will persecute the saints.

And who will he be? From where does he come? He will be a Gentile and will arise from the territory in Europe held by the Grecian Empire. The author wrote in 1911, three years before the world war, "the prophecy in Daniel, chapter eight, shows that this desolator will arise from one of the divisions of the former Grecian Empire. That territory is now held by Turkey. When the time of the end comes the greatest upheavals will take place both in Asia Minor and in the surrounding countries." The world war has brought some of these upheavals and the power of Turkey has been broken. Greater upheavals are imminent. A great power will stand behind this future King of the North, for we read, "His power shall be mighty but not by his own power." Here we must leave it. God will bring this about and call this King of the North to be what the Assyrian was in Isaiah's time—"The rod of Mine anger, and the staff in their hand is Mine indignation. I will send him against a hypocritical nation (Israel restored in unbelief, worshipping the beast) and against the people of My wrath will I give him a charge, to take the spoil, and to take the

prey, and to tread them down like the mire of the street" (Isa. 10:5-6). Yet the Lord will have mercy upon that part of Israel who trust in Him. "Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian (the King of the North). He shall smite thee with the rod, and will lift up his staff against thee after the manner of Egypt. For yet a little while and the indignation shall cease, and mine anger in their destruction" (Isa. 10:24). And that remnant of Israel knows who will be their deliverer (Micah 5:4-5).

The invasion by the Northern Army is not the final one. There is another one recorded in Scripture. It will be the invasion by Gog.

EZEKIEL'S VISION OF THE FINAL GENTILE INVASION

It is recorded in chapters 38 and 39. When does it take place? "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought back out of the nations, and they shall dwell safely all of them" (38:8). It will be greed which prompts this attack. The leader says, "I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take the prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Verse 12). The invasion evidently takes place at the time when the Lord has brought back His people and saved the remnant of Israel. It must take place some time after judgment has fallen upon the Western Confederacy, the revived Roman Empire, its beastly head and also upon the Antichrist, the man of sin. The King of the North had likewise suffered defeat. Probably the power which stood behind the King of the North was Russia. And now, angered and moved with greed in their utter blindness, they gather themselves together in a great Northeastern con-

federacy to make an attempt to overthrow the restored nation.

The leader is the *Prince of Rosh* (not chief prince) of Meshech and Tubal. This prince is the head of the alliance and with him are Persia, Cush, Phut, Gomer and Togarmah. They come out of the North, according to the Hebrew—the uttermost North. The dwelling place of the leader of these northern hordes is Magog. We know from Genesis 10:2 that Magog was the second son of Japheth. The others mentioned are also the offspring of Japheth. Magog's land was located in the steppes surrounding the Black Sea and the Caucasus. It is significant that the head of all is revealed as the Prince of Rosh. Careful research has established the fact that the progenitor of Rosh was Tiraz and that Rosh is Russia. The Prince of Rosh therefore must mean a future head of Russia. He controls Meshech and Tubal, names reproduced in the modern Moscow and Tobolsk. With him come other nations. Persia, Ethiopia and Phut are in the confederacy, also Togarmah, Turcomania. There also is Gomer and all his bands. Gomer, says Delitzsch, "is most probably the tribe of the Cimmerians, who dwelt, according to Herodotus, on the Maeotis, and from whom are descended the Cumri or Cymry of Wales and Britain." Valuable information is given in the Talmud. Gomer is there stated to be the Germani, the Germans. That the descendants of Gomer moved northward and established themselves in parts of Germany is a historical fact. The greater part of Germany was never conquered by the Romans. It therefore does not belong to the Roman Empire. She will therefore not participate in the Western confederacy to which France, England, Spain, Italy and the Balkan nations, as well as others, belong.

The Russian Empire has undergone a tremendous change. It is now in the hands of a vicious clique of atheists, who obtained control by the slaughter of millions. It has enslaved one hundred and sixty million people and seems to continue in its terrible character, reaching out after power in Central Asia and sowing its seed of world revolution, class hatred

and anti-religious propaganda everywhere, including the Far East. It is now the land of the worst slavery in human history, in spite of the claims of the "friends of the Soviets," the baptized modernistic infidels who see a better day for the United States in the establishment of a government of Communism, patterned after the red republic.

Will it last for ever? It would if there were no God in heaven. The day is nearing when He will speak and deal with Soviet Russia which opposes Him and His purposes, as He has done in the past with other nations. We can rest assured that this will surely come.

Out of the collapse, according to Ezekiel's Prophecy, another will come. He will gather around himself the nations mentioned by Ezekiel. Germany will link up with Russia and become closely associated with it. No question that Adolf Hitler saved Germany from becoming a Communistic Republic, for everything was ready for it. But this is not the end. His regime will be ended, for no one has ever prospered who has made Anti-semitism the object of a Gentile government. Our lot is cast in interesting days. We see these things coming to pass. In the political events among the nations of Europe we shall find more and more a startling confirmation of the revealed prospects. Yet we also must remember that God does not need to hurry in the execution of His purposes. When His time comes He will surely act and vindicate His own Word.

The defeat of that Northeastern confederacy is recorded in these two chapters and needs no further comment. (Ez. 38-39).

CHAPTER V

The Last Seven Years (Daniel 9)

The proud monarch of the Babylonian Empire, Nebuchadnezzar, on account of His pride had to pass through a time of great humiliation. His experience is recorded in the fourth chapter of Daniel. Seven times passed over him. He was driven from men, ate grass as an ox, his hair grew like eagle's feathers and his nails like bird's claws. The seven times probably mean seven years. After they were ended the king was restored and acknowledged the King of heaven. The Times of the Gentiles will likewise end in seven years of humiliation, degradation and disaster.

These seven years are seen in Daniel and also in the book of Revelation. We cannot give here a full exposition of the great ninth chapter of Daniel and its most remarkable prophecy. We refer the reader of our exposition of the Prophet Daniel.

The Seventy Weeks with which the prophecy begins (verse 24) are not weeks of days but of years. They cover therefore a period of 490 years after which the six things named will come upon Daniel's people and Jerusalem. They are the following: (1) To finish the transgression. (2) To make an end of sins. (3) To cover iniquity. (4) To bring in the righteousness of ages. (5) To seal the vision and prophet. (6) To anoint the Most Holy. In these six things the promises of blessing of Israel are contained.

These seventy year-weeks are divided. The fact is revealed that after sixty-two weeks are ended, that is, 483 years are gone, reckoned from the rebuilding of the walls of Jerusalem, a great event will take place. "Messiah shall be cut off and have nothing." It has been astronomically proved that the 483 years expired on the day in which the Lord Jesus Christ entered for the last time Jerusalem, the beginning of the week in which He suffered and died for our sins. Thus Messiah was cut off and received nothing, that is, not what He was entitled to as Israel's Messiah—the Kingdom. What cunning inventions the Bible critics have

brought forward to explain away this great Messianic prophecy and its fulfilment! We quote but one theory, advanced by Dean Farrar. He says: "There can be no reasonable doubt that this is a reference to the deposition of the high priest Onias III and his murder by Adronicus. This startling event is mentioned in II Maccabees and by Josephus." Then in the announcement of the destruction of Jerusalem, he refers to Antiochus Epiphanes, yet neither the city nor the temple was destroyed by him. But it is all in line with the spurious date of Daniel; everything must be fitted into the second century before Christ.

The consequences which followed the rejection of the Messiah are given next.

The City and the Sanctuary shall be destroyed. Who is going to do this work? "The people of the Prince that shall come." This prince will be a Roman. In fact he is no other than coming head of the future Roman Empire. He could not be Christ, nor Antiochus, nor Titus Vespasianus who led the Roman army which took Jerusalem in the year 70 and destroyed both city and temple. The work of this "prince," the little horn of the seventh chapter of Daniel, is more fully revealed in the last verse of this chapter. And so the Romans, from whom the final dictator is to arise, came and fulfilled this prophecy. When it says furthermore, "the end thereof shall be with an overflow, and unto the end war, the desolations are determined," we have a prophecy of the scattering of Israel from their own land among all the Gentiles, while wars and desolations continue to the end of Israel's dispersion.

But there are seven years left. They have not yet come and the evidence is that the six things of blessing, including the anointing of the Holy of Holies, as seen by Ezekiel, beginning with his fortieth chapter, are not yet Israel's portion. They will be at the close of these seven years. With the 483 years when Messiah was cut off and consequently Jerusalem was destroyed the history of Israel was interrupted, they are out of their land, and so the present Christian age, as it has been called, began. But it will surely

end as every other age has ended. Then the winding up of it will consist in the seven years and the events stated in verse 27 will become history.

This necessitates the partial restoration of the people to their own land. It is also demanded by the prophecy of the invasion of the King of the North. As we have seen before, such a resettlement of Palestine as it is done through the Zionistic national movement is now going on. The antisemitism in Europe, especially the recent outbreaks in Germany, have stimulated this restoration movement. Many Hebrews think that Palestine is their only hope. New schemes of financing are suggested. The difficulties with the Arabs are gradually being overcome.

Palestine is under British mandate. It is the result of the world war. When that war began Zionism seemed to die. And note the striking coincidence. The conflict began on the Jewish fast day, the ninth day of the month of Ab (August), the day on which the Jews remember the destruction of Jerusalem, both under Nebuchadnezzar and under Titus. It happened on the same day. Throughout the war the Jews suffered most severely. Who could have imagined that when the war ended Jerusalem would be free and the whole land delivered from the grasp of the unspeakable Turk! The conquest of the heroic expeditionary forces under General Allenby was an almost miraculous achievement. The reconstruction of the land followed and the *twelve* cornerstones of the Hebrew University were laid. Since then the movement has had a most remarkable growth. Yet something is lacking. The Jewish State as planned by the father of Zionism, Dr. Theodore Herzl, is not yet realized. The ambitions of Zionism are still hanging fire.

Here, then, begin the events of these coming seven years. That coming Roman prince, the little horn, the great European dictator, is going to make a covenant with many of the Jews, not all, for there are those amongst them who have their eyes opened. That covenant may run in the lines of a political understanding that all hindrances of a full and complete restoration are removed, and that in turn

the Jews pledge loyalty to that dictator. He will permit them to build a temple, perhaps on the very site where the Mosque of Omar stands, or he may even grant them the building itself. They resume their sacrifices, which, as we have seen, are an abomination in God's sight. But in the middle of the seven years, after three and a half years (the forty-two months), are passed, something happens. He breaks the covenant; he stops the sacrifices and in their place the one appears who claims to be God and takes his place in the temple demanding worship, the abomination of desolation, to which our Lord calls attention (Matt. 24:15) has come. The false Messiah is there, the second beast of Revelation 13 working in harmony with the little horn sets up his image, bringing in the strong delusions and lying miracles, and all the horrors of those days have come.

The worst idolatry is practised in the worship of Satan's man. This final Antichrist is described in Daniel 11:36-39, and the New Testament description of him, his work and all that goes with it, is given in 2 Thessalonians 2. An awful desolation follows. Inside Antichrist; outside the hordes of the King of the North. This will be the time of great tribulation such as never was before, no, nor ever shall be. The fate of apostate Christendom is bound up with these days of horror. This we shall unfold in the next part of this volume.

The seven years will end with the glorious manifestation of the King of kings and Lord of lords. He will destroy the beasts with the breath of His mouth and the brightness of His coming (Isa. 11:4 and 2 Thess. 2:8).

CHAPTER VI

The Salvation of God Offered to the Gentile World The Final Great Message to all Nations and its Great Success

After considering the political prospects of the Gentiles, the Times of the Gentiles and their predicted end, we show briefly in this chapter how God's Message of Salvation has gone forth to all nations during this age and that there is yet to be given a great Message with an offer of mercy and blessing. As we learn from Romans 15:8, Christ came as the Minister to the circumcision to confirm the promises made unto the fathers. His earthly ministry was to the lost sheep of the House of Israel. The context reveals something else. Six times the "Gentiles" are mentioned in a few verses. Christ came, rejected by His own, and then as the true Lamb of God He died the sacrificial death on the Cross, making peace in the Blood of His Cross. And now the righteous and holy God through the finished work of the Lord Jesus Christ, His sin-bearing work, can offer a free and a full salvation to all the world, to Jew and Gentile. The Gentile nations had drifted further and further away and sunk deeper and deeper into idolatry of every description. When all was dark and hopeless God sent forth His Son; and in Him He offers righteousness, eternal life and glory. Christ Himself before He left the earth to return as the risen Man, the Head of the new creation, to the throne of God, gave command that the witness as to Himself should be given unto the "utmost part of the earth." In the beginning of our Christian age the Gospel Message was preached to "the Jew first" and in Judea and Samaria. But the offer was rejected again and then the Salvation of God was sent to the Gentiles as seen in the record of the first Church History contained in the Book of Acts.

The forces of evil soon became active opposing through the fires of persecution, and later in a more subtle way, through perversions, deceptions and superstitions, the one great message of salvation. Yet as Christ had com-

manded and as He taught in the parable of the sower, the seed was sown in the field, the world. In every century this program has been carried out and it is still being done in every continent. The explorer has always been followed by the missionary to bring to newly discovered tribes the message of the Gospel. And wherever it has gone it has worked miracles. Besides the salvation which man needs and which is so graciously supplied in the Gospel of Christ there are certain by-products, beneficial results, which have followed wherever the influence of the Gospel message has gone. The nineteenth and the twentieth centuries are characterized by great missionary efforts to reach those who sit in darkness and in the shadow of death. It is still going on and will go on till the end of the age comes with the predicted harvest. Now what God's purpose is in having the message sent to the Nations of the World, not for world-conversion, but something entirely different, we shall see later.

The Prophetic Parable of Paul demands our attention. It is found in Romans 11:16-24. Two olive trees are used. The good olive tree in Israel; the wild olive tree represents the Gentiles. The good olive tree, on account of unbelief, had its branches broken off, and the branches of the wild olive tree were put upon the root of the good olive tree to partake of the fatness of the root. Its meaning is very simple, not that the Gentiles, as it is claimed, were to take the place of Israel, and that all the national promises made to Israel are forever cancelled. It does not mean that the Gentiles have become Israel, but it means that the Gentile nations have their chance to partake of that grace covenant which God made with Abraham. Salvation by grace was offered to Israel; they rejected it. And now it is offered to the Gentile world. God had announced this to Abraham. "And the Scripture, foreseeing that God would justify the Gentiles through faith (as Abraham was justified) preached before the Gospel unto Abraham, saying, in thy seed shall all the nations be blessed" (Gal. 3:8). So during these Times of the Gentiles, since Christ died, the Gospel of Grace is offered to the Gentile world.

But there is a warning given to these ingrafted branches. They are not to boast; they are not to be highminded, they are not to be unbelieving, as the natural branches (Israel) were. In case the grafted-in branches are highminded and boasting, the threat is made that He who spared not the natural branches will not spare the grafted-in branches, but cut them off, remove them from the root of the good olive tree and then, after he has removed them, put back the broken off branches into their own, good olive tree—"for God is able to graft them in again." This concerns the nations which have had the privileges of the Gospel. They form Christendom. As we shall see later they are turning away from the Truth of God and give it up. They reject ultimately all divine revelation, deny Him, who is Christ and Lord. When this age ends in a religious apostasy, then God will cut off these grafted-in branches and will have mercy on Israel and put them back upon the root of their own olive tree.

But when will this take place? The next verse following this parable gives the answer. "Blindness in part has happened to Israel, *until* the fulness of the Gentiles be come in." The fulness of the Gentiles does not mean the end of the Times of the Gentiles. The fulness comes in first and afterwards end the Times of the Gentiles. What that fulness is and what is connected with it, our next chapter unfolds.

It is then when that fulness has been reached that blindness will be removed from Israel. The Lord begins a gracious work among them. As the blindness which came upon them was judicial, so He who blinded them will also take away the veil. He will begin His work among the remnant of Israel and they will turn to the Lord (2 Cor. 3:16).

In previous chapters we have seen how the Lord will call and use this remnant. There will be a wide awakening among the scattered Israelites throughout the world. Great events which have happened, manifestations of the supernatural and their own approaching great trouble will lead

them back to the words of their prophets. The Holy Spirit will show them the near coming of their own promised Messiah. Then begins their great witness, the final offer of mercy to the Gentile nations. Energized by the Holy Spirit they will arise everywhere and herald the Gospel of the Kingdom.

We must turn to the last book of God's Word, the Revelation, to hear more about this remnant and the great witness they give and the results which follow. In the seventh chapter of this majestic capstone of all the revelation of God we see two great companies of people. The first one is a company of those taken from Israel, and the second is a great multitude of Gentiles. The first company is numbered, the second is "a great multitude, which no man can number, of all nations, and kindreds, and peoples and tongues." The vision takes us to the end of the age when the judgments of God have begun to be executed upon the earth. They are arrested for a short time. Four angels are seen and they hold the four winds of the earth. It is symbolical of restraint. It is done that the servants of God might be sealed. The sealed company consists in twelve thousand out of each of the twelve tribes of Israel, that is a company of one hundred and forty-four thousand. The number twelve is Israel's number and expresses government. It is found repeatedly in Scripture. There were twelve stones in the breastplate of the high priest, and twelve loaves of the show bread on the table in the tabernacle, symbolical of all Israel; there are mentioned twelve gates in the New Jerusalem and twelve tribes in connection with the twelve apostles and the government of the future (Matt. 19:28). These twelve thousand out of every tribe, except Dan, represent the remnant of Israel, those whose eyes have been opened and who are called to bear a world wide message and herald the Gospel of the Kingdom. The number is probably ideal, just to convey the thought of completeness. In all probability the company will be much larger than one hundred and forty-four thousand. We have pointed out before the possible reason why the tribe of Dan is omitted here and

none are sealed from this tribe. No doubt they include remnants of scattered tribes. They go forth in their witness bearing, as they are Jehovah's final witnesses and bring a mighty call to repentance and an offer of mercy to all nations (Matt. 24:14).

The second company, the great multitude which no man can number, gathered out of all nations, that is, Gentiles, represent the marvellous result of the witness given by the sealed remnant of Israel. This great multitude is seen standing before the millennial throne, not in heaven, but on earth. They are clothed with white robes and have palm branches in their hands. The text tells us who this great multitude is. "*These are they which come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb.*" Their great blessedness is described. Most expositors of the Revelation think that this company represents the redeemed of all times. Others say that they represent the Church of Jesus Christ, but as we show in our next chapter the prospects of the Church of Jesus Christ, are not here on earth during the great tribulation. The true Church will be kept out of the great tribulation. They represent the nations which will be converted during the final seven years of the Times of the Gentiles. The awful ending of the Times of the Gentiles will nevertheless display the mercy of God in a wonderful way in this great ingathering of nations. We read in Isaiah, "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." This will be the time when one judgment after the other sweeps over the whole earth, when earthquakes will shake everything, when there will be "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25). Then these Israelitish witnesses will proclaim their God-given message of the kingdom, that the Judge standeth before the door (James 5:9), that greater judgments are coming, and that the King will soon appear, "revealed from heaven with His mighty angels, in flaming fire taking ven-

geance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7-8). From their lips comes the assuring message that they still can escape by believing the message and by turning to the Lord. Louder and louder God speaks in increasing judgments, all revealed in the last book of the Bible. Satanic agencies are here also, lying miracles and delusions, and, as we have seen before, the great dictators will exercise their powers. No pen is able to describe the horrors of that age ending, when it becomes more and more evident that the Day of the Lord, with its judgments is about to be ushered in. Above all the tumult and confusion, the convulsions in nature and the complete collapse of government, the bankruptcy of the social and financial world, there is heard the message of the coming of the King, and the appeal to turn to Him. Then the nations learn righteousness, the righteousness which begins with believing God's Word and God's message. The final message, "Repent and believe" will not be in vain.

But who will compose the great saved multitude which comes out of the great tribulation as victors and overcomers, seen by the symbolical palms in their hands? What nations learn righteousness and receive a part in the earthly kingdom which the returning King establishes on the earth?

We have heard frequently Christians speak of loved ones who continue to live in sin and who, loving darkness more than light, reject God's offer of salvation, that they will ultimately yield and when during the days of trouble the message of the Kingdom is heard, they will at least believe. They think the great coming event, as we show in our next chapter, when the true church is no longer here, will awaken them. Others teach that all Christendom will then have a great revival and the different so-called "Christian nations" will constitute the great multitude which comes out of the great tribulation to inherit the kingdom.

But this is not taught in Scripture. There is a solemn word written in Paul's Second Epistle to the Thessalonians which contradicts this theory. The apostasy mentioned there in the second chapter is the apostasy current in Chris-

tendom. It precedes the day of the Lord, His visible manifestation from heaven. Here too is a description of the man of sin, the Antichrist. It is written, "whose coming is after the working of Satan with all power and signs and lying wonders." Then we read of those who did not receive the love of the truth, who rejected God's Word and God's Son. Will there be another chance for them? "Because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie, that they all might be judged who believed not the truth but had pleasure in unrighteousness" (Verses 9-12). This dispels the hope that Christendom will accept this last offer of mercy. The door will be shut some day and outside are those who neglected so great Salvation. The nations who had the privileges of the Gospel and turned away from it will not listen to this Jewish witness.

Let us suppose it would happen now and a band of Jewish evangelists appeared in Germany. Chancellor Hitler hears of it, certain Jews have entered Germany announcing that He over whose cross it was written "Jesus of Nazareth the King of the Jews," is about to reappear. What would he do? He would issue a proclamation not to tolerate these miserable Jews. They would be cast into prison and starved to death. How would they fare in the Red Republic of Russia? The society of the godless which hates real Jews as much as they hate Christians, would soon lay hold on them. The unchristian masses in other so-called "Christian nations" would act in the same way.

But there are other nations; though missionaries went and brought them the message of salvation, as nations they were hardly touched by the Gospel. Millions upon millions never heard it. Humanly speaking, as conditions are today they would never hear that Gospel of Grace. There is not the remotest chance of the conversion of these great nations of Asia, Africa and other parts of the world.

Now these nations, such as China, Japan and the millions of India and the millions living in Africa, will heed this Gospel of the Kingdom, they believe, and then turning away

from their idols and their false system will learn righteousness. The great revival comes to the unevangelized masses of the heathen world. Out of them comes the great multitude; though they suffer in the great tribulation, they will come out of it victoriously and enter as saved nations the earthly Kingdom of our Lord.

This explains the much misunderstood judgment of which our Lord speaks in the Gospel of Matthew (25:31). He shows Himself sitting upon the Throne of His Glory, a different thing from the position which He occupies now upon His Father's throne in heaven. It is His earthly throne. The judgment which He executes is not a universal judgment in which all human beings who ever lived are involved. Scripture does not teach such a universal judgment. Not the risen dead, just and unjust are involved here, but He gathers before Himself all nations. Then a great deportation of the living nations will take place. Some are put at His right hand and they will enter the kingdom and inherit it. Other nations are put at His left and upon them the Judge pronounces that terrible sentence which will stand for ever and ever; they will go into everlasting punishment. This likewise shows us who the brethren are of whom the judging King speaks. They are the godly, believing remnant, saved Israel, who brought the last message. Nations who received the message treated them with kindness; others who refused the good news hated these messengers, an expression of their unbelief.

Then follows the earthly Kingdom, when He inherits the uttermost parts of the earth. Converted and Spirit-filled Israel will be the great nation of that Kingdom and the great multitude of nations will be joined to Israel (Zech. 2:11).

Once more the nations are mentioned at the close of the millennial reign of Christ. Satan, who is made helpless in the beginning of the Kingdom to seduce the nations no more (Rev. 20:3), is loosed for a little season. And so at the close of the thousand year reign of Christ he deceives once more "the nations which are in the four quarters of the earth." Not a few find a difficulty here. If the nations

entering the Kingdom are saved nations how can it be explained that so many side with Satan once more? During the Kingdom reign the human race will continue in natural relationship as during other ages, only under the highest possible earthly blessings, with the curse removed. They will marry and be given in marriage. Children will be born and the earth will be populated as never before. The ravages of war and famines and pestilences will be no more. But the children born will need salvation and must be born again. Obedience to the laws of the Kingdom will be demanded and enforced and probably all acts of disobedience will be dealt with at once. While outwardly the offspring of these nations, and their offspring, conform to the laws of the Kingdom, there is in them a spirit of rebellion which will break out when Satan is permitted to be free for a little while, a proof that man fails in every age, whether it is under the law, as in the Old Testament, under Grace in our age, or under glory in the reign of Christ. Israel will never depart from the Lord again, and the nations which inherited the Kingdom in the beginning of it will also remain the loyal subjects in the Kingdom.

PART IV

**THE PROSPECTS OF THE
CHURCH AND OF
CHRISTENDOM**

CHAPTER I

The Prospects of the Church of Christ

We have seen that the Gospel message of salvation during this age is preached in all the world, among all the nations. In this message God offers to lost mankind that which man needs, which God has so graciously and fully supplied in the redemption work of His Son, the Lord Jesus Christ. It is written, "For Christ also hath once suffered for sins, the just for the unjust that He might bring us to God" (1 Peter 3:18). What does it mean—"to bring us to God?" Man is lost and on account of his sins an enemy by his works and therefore separated from God. The work of Christ by dying the substitutionary death of guilty and lost sinners has made it possible to bring man back to God. The gulf between the holy God and unholy man has been bridged by the Cross of Christ. All who accept what Christ has done, believe on Him, become thus re-united to God. Christ and His work is the door and the way which leads to God. How much is included in being brought back to God? It means the complete cancellation of the guilt of sins committed. Thus reconciliation is effected. It means peace with God. But these are only the initial blessings of redemption; there is much more. All who thus believe on Christ and accept Him are born again, they receive a new nature and with it a new life begins. Eternal life is given to them and in that eternal life the Holy Spirit. The erstwhile enemies become the children of God, accepted in the Beloved One and as children, heirs and joint heirs with Jesus Christ. This and even more is meant by the quoted words "to bring us to God."

According to God's revelation given in the New Testament all those who are saved by grace, whether Jew or Gentile, become members of a mystical body, which in the language of Scripture is called the assembly, the Church of Christ.

The gathering of this body is the great purpose of God during this age. Christ loved the Church and gave Himself for it (Ephes. 5:25) and then, after His resurrection and ascension, He sent the Holy Spirit and through His work the

elect members of the Church are gathered. This Church is the eternal purpose which God purposed in His Son, Christ Jesus (Ephes. 3:11). Jews and Gentiles who believe and are, as a result, saved by grace and born again become one in that body. Gentiles, the uncircumcised, were without Christ, without hope and without God, aliens from the commonwealth of Israel, but are now in Christ Jesus made nigh by the blood of Christ. The middle wall of partition is broken down "having abolished in His flesh the enmity, the law of commandments in ordinances; for to make in Himself of twain (believing Jews and believing Gentiles) one new man, so making peace; that He might reconcile both unto God in one body, by the cross having slain the enmity thereby" (Ephes. 2:11-16). That "one new man" is the Church. Of this Church the Apostle Paul, to whom the full revelation was given, writes that it is the mystery of Christ "which in other ages (the preceding ages) was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Ephes. 3:4-6). The Church of Christ is therefore a New Testament institution. It did not exist in Old Testament times, and the theory that all believing Jews belonged to that Church is not sustained by the Bible.

While in the beginning of this Christian age the term "Church" was understood in its divine meaning, gradually it has been either completely lost or has been perverted. In our own times any religious society, even those who are anti-Christian and anti-Gospel cults call themselves by this honored name. Several hundred denominations are in existence which all call themselves so many "churches." In the language of the Word of God there are not different churches, but there is one Church, that invisible organism into which the Holy Spirit puts as members all who have become Christ's by faith. That there is to be an outward expression of the unseen body in local assemblies is equally true. After Peter's great confession, "Thou art the Christ,

the Son of the living God," the Lord Jesus announced for the first time that there would be a Church in the future. "Thou art Peter, and upon this rock, *I will build My Church* and the gates of Hades shall not prevail against it" (Matt. 16:18). Needless to say, the rock is not Peter, but Christ, the Son of God Himself; He is the chief corner stone. And so it was when Israel rejected Him, who is the Stone of Israel, disallowed by the builders, He became that precious rock-foundation upon which the Church is being built. We give briefly the Scriptural terms used symbolically, denoting the relationships of this body.

The Church is called "*the Body of Christ.*" We read that God "hath put all things under His feet, and gave Him to be the head over all things to the Church, which is *His body*, the fulness of Him who filleth all in all" (Ephes. 1:22, 23). Elsewhere the human body is used as a type of this mystical body of Christ. All believers are put into a certain place in that body, and, as in the human body the different members have a definite place of service, so in the body of Christ; and as the head of the human body controls the members, so the glorified Head of the Church is to direct the members of His body. That risen life which is in Him is also in every member. Another relationship is the relationship of love. Christ loved the Church and gave Himself for it. She is therefore in a love relation with Him and called the *Bride of Christ*, while He is the Bridegroom. This symbolical love relation exists on earth but some day it will be consummated in glory and the Bride of the Lamb will then become the Lamb's wife (Rev. 19). Paul speaks of the Church. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). In the Ephesian Epistle, in which the Spirit of God reveals the glory of the Body of Christ, we have the greater revelation as to this relationship. The marriage relation, the union of husband and wife is used in a typical way (Ephes. 5:23-33). There the sentence is found, "We are members of His body, of His flesh and of His bones." Then, speaking of the man and the wife, that the two shall be one flesh, the

Apostle adds, "I speak concerning Christ and the Church." When Adam beheld his helpmeet for the first time, she who was taken out of His body, that is a part of himself, he cried out for joy: "This is now bone of my bones and flesh of my flesh" (Gen. 2:23). She was of His body and yet she was also his bride, his helpmeet to share with him the lordship over the earth.

And so the true Church is of His body and also His Bride. The teaching that Israel is the Bride of Christ is contrary to Scripture.

Then other relationships, which we do not fully explain are the following: the "One new Man;" "a building fitly framed together" and "a holy Temple in the Lord" as well as "the habitation of God through the Spirit" (Ephes. 2:20-22).

On the Day of Pentecost this Body came suddenly into existence. On that day the third person of the Godhead came from heaven to earth, and while He came to dwell then in every believing heart, as He still is given as the indweller to all who believe on Christ, He also formed the assembled believers into that body. So Pentecost was the birthday of the Church of Christ. Since that day the gathering of this body has continued and though the forces of evil arise everywhere, wherever the message of salvation is preached, the promises of Christ are also fulfilled and the gates of Hades do not prevail against His Church.

As the age nears its end the power of the Holy Spirit continues to be manifested through the Gospel of Jesus Christ in accomplishing God's purpose in this age to gather out of all nations "a people for His Name." The eighteenth and nineteenth centuries, while recording the rise of rationalism, all forms of infidelity, besides the increasing lawlessness, also brought great triumphs for the Gospel and great victories everywhere. The islands of the sea filled with Cannibal tribes, darkest Africa, the far East and other lands received the Gospel message and thousands upon thousands were added to the body of Christ. This work still goes on. It is up till now an unfinished work, but the day is nearing

when the outcalled number is complete, when the last member is added to the body of Christ. This, then, is the meaning of "the fulness of the Gentile" which we left unexplained in the previous chapter.

The Church, therefore, is not a permanent institution in the world. The day comes when that body of believers will disappear. This is contrary to the beliefs in Christendom. It is believed that the Church is a world organization with the calling to make the world a decent place to live in, to civilize and gradually eliminate moral evils. According to Scripture the Church of Jesus Christ has a heavenly calling. As the body of Christ, she belongs to the Bridegroom. While on earth she is called to suffer with Him who is rejected by this age and to follow in His steps. She is not called to govern by legislation and political control; her exaltation comes in that future day when Christ will receive the glory and dominion. His crowning day will be the crowning day of those who are His and who have served Him.

The prospects of the Church, therefore, are not in earthly things but the prospects are in the glory with Him. We ask the question—When and how will these prospects be realized? What are they?

Our Lord, as we have seen before, announced the future building of His Church. But He also spoke of the prospects of glory in store for His Church. We must turn to the Gospel of John to find some blessed promises He has given. In that upper room, after Judas had gone out into the night, surrounded by the eleven who had believed on Him, He speaks those comforting, never to be forgotten words, the words beloved by all His people. He soothes their hearts. He speaks of the Father's House with its many mansions. He is leaving to prepare a place for them. "And if I go to prepare a place for you, I will come again, and receive you unto Myself that where I am ye may be also" (John 14:3). He did not mean their physical death, for in the believer's death this promise is not made good; the believer goes to be with the Lord in his disembodied part. He meant an actual

coming to take all His own to the place where He is. What would be the manner of this coming for His own He did not reveal.

We listen again to His words, the words of prayer addressed to His Father. They are most gracious words. "Father, I will that they also, whom Thou hast given Me be with Me where I am that they may behold My glory" (John 17:24). And deeper still was His gracious bequest when telling the Father about Himself and His own: "And the glory which Thou gavest Me I have given them" (John 17:21). He looked beyond the cross and the tomb. He saw Himself risen from the dead. What Peter later stated came to pass: "God raised Him from the dead and gave Him glory." And that resurrection glory He deserves, which God bestowed upon Him as the First Begotten from among the dead, He transfers to His own, who constitute His Body, the Church. So the prospect of the Church is a prospect of glory, to be with Him, to share His glory in endless eternity.

There is still another anticipation and a promise as to the prospects of His Church in the Gospel of John. As He approached the place where His friend Lazarus had lived and died, He said to Martha—"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John 11:25, 26). Why not "I am the life and the resurrection?" Because He looked forward to His own sacrificial death followed by His physical resurrection. This promise tells us that all members of His body who died, whose bodies were committed to the earth, shall live again. That there will be a resurrection from among the dead. And furthermore, that there will be a part of His Church who will live, believing on Him and, because believing, also waiting, who will never die, that is, never pass through physical death. These are the prospects of the Church as given by the blessed Head of the Body Himself.

For the full revelation we have to turn to the New Testament Epistles, these blessed documents in which the Holy

Spirit reveals the glorious destiny of the Body of Christ. The great instrument used in communicating to the Church the destiny and glory connected with it is the erstwhile persecutor of the Church, the Apostle Paul. In the first Epistle, written by his inspired pen, addressed to the Church in Thessalonica, the destiny of the Church is revealed. He wrote to the sorrowing Thessalonians—"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep (who have died). For the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:15-18).

A great revelation! Yet it has been branded nothing but an echo of some apocalyptic beliefs of the Jews which Paul used and embodied in this sublime statement. But where are the apocalyptic books in which anything like this is revealed? We have read most of them but have never come across words like these. Paul says he received it by the Word of the Lord; so he did not gather it from Jewish writings. Here then is the revelation how the Church, the fulness of the Gentiles, will some day be gathered home. The voice of the Lord, giving a gathering shout, will be heard from above. Then as a result follows the physical resurrection of all the righteous dead. That portion of the true Church, living in that day, will be caught up in clouds together with them. This is the only passage in the entire Bible which assures us that we shall be re-united with our loved ones. The great resurrection chapter in the Corinthian Epistle gives us additional information. "Behold, I show you a mystery; We shall not all sleep (die), but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:51-53). The last trump

does not mean the trump mentioned in Revelation. It is here a military term. The first trump in the Roman Camp bade the armies to be ready and the last commanded them to march and depart. This coming of the Lord for His Saints is a new revelation which was unknown in former ages; that is the reason why the word "mystery" is used here. What a glorious event it is going to be! Yet the supreme event is not to be "together with them" but to meet the Lord in the sky. To meet Him thrills even now every believer's heart. "Face to face with Christ, my Saviour, face to face, what will that be?"

"We shall see Him as He is" (1 John 3:2). Not as He was, with His face marred and smitten, but as He is, the face of unspeakable glory. What a glorious prospect, when all His redeemed ones shall see Him, who died for their sins and whose suffering has brought them from eternal death into eternal life! It was a great privilege His disciples enjoyed on earth in walking in His fellowship for three years. The Church's glorious prospect is the eternal fellowship with the Son of God. Nor does the assurance of seeing Him face to face exhaust our glory—"We shall be like Him." Every member of His body will be transformed into the same image, so that He will be the Firstborn among many brethren, leading His many sons into glory. The glorious prospect includes for each redeemed one a resurrection body. Till that day of consummation the bodies of the believers are dead on account of sin. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our death-doomed body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21). Now believers groan within themselves "waiting for the adoption, the redemption of our body" (Rom. 8:23). And that redemption will surely come some day, in a moment, in the twinkling of an eye. With that event the glorified body of Christ, the Church, will receive her glorious inheritance as the heirs of God and joint heirs of the Lord Jesus Christ. All His glory will be

shared by the redeemed. The glorified Church will also reign with Christ over the earth. Of the glorious New Jerusalem it is written, "There shall be no more curse, but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face, and His Name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun, for the Lord God giveth them light and they shall reign for ever and ever" (Rev. 22:3-5). No finite mind can grasp that coming glory when in the ages to come He displays the surpassing riches of His grace in His kindness toward the redeemed through Christ Jesus (Ephes. 2:7).

And when will this happen? It is timeless. The body as to numbers has to be completed, then the fulness of the Gentiles will be ready to be received; God's purpose in this age has thus been accomplished. No man but God alone knows when this will be. He has set His own time and has not been pleased to reveal it. It may therefore happen at any time—the next hour or moment may bring us the realization of these glorious prospects.

It would be a gloomy outlook, far from being a bright prospect, if the Church of Jesus Christ, His Body and His Bride, would have to wait for "a day of calamity," for the time of "great tribulation" and share with the world, which lieth in the wicked one, in the horrors of the end days of the Times of the Gentiles. The Church Epistles have nothing to say about the Church being on earth when Satan's great wrath will be felt and when the judgments of the Lord are here. The scope of the last book of the New Testament shows clearly that the true Church will be kept out of the hour of trial, the hour of tribulation, which will come upon all the world (Rev. 3:10). The professing Church in apostasy will be here as we show in our next chapter.

The prospects of Israel are getting darker. Darker and darker becomes the outlook for the Gentile nations, with the increasing distress, with the increasing world-revolution and its Satanic abolition program. As Christendom gives up the one great message of salvation and joins hands with

socialism and communism, the true Church can well lift up the head with rejoicing, for world conditions are the sure harbingers that "our redemption draweth nigh." And as never before God's true Church prays the long forgotten prayer: "Even so, Come Lord Jesus." How soon, how very soon the answer may come!

CHAPTER II

The Prospects of Christendom

What is Christendom? It is the professing religious sphere during this present age beginning with the death, resurrection and ascension of our Lord Jesus Christ and ending with His visible and glorious return to this earth. The true Church is in Christendom, but Christendom is not the true Church. To explain the term more fully we mention the popular phrases used like "This is a Christian country" or "a Christian nation," or, "We are a Christian people." These expressions are used because there are in certain nations like Great Britain, Germany, France, the United States, Sweden, Denmark, Austria and many others, religious organizations, called churches, also educational institutions in which religious teachings are given, which claim to be Christian. Christendom includes therefore Roman Catholicism, the Greek Orthodox Church and the different divisions and sects of Protestantism. Of the latter there are several hundred. What, then, is the difference between the true Church and Christendom? The true Church is an organism formed by the operation of the Spirit of God; Christendom is man-made, consisting of religious organizations which are more or less contrary to the truth of Christianity as revealed in the New Testament.

When did Christendom come into existence? We find in connection with Pentecost, when, as stated before, the true Church had its beginning, an outward expression of that body. "They continued steadfastly in the apostle's doctrine and fellowship, in breaking of bread, and in prayers . . . and the Lord added to the Church daily such as should be saved" (Acts 2:41-47). For a time, we do not know how long, this continued and the unity of the body of Christ, the Church, was taught and practised, but soon a marring, detrimental influence arose, which ultimately led away from the Truth as it is in Christ.

Our Lord had revealed this in the parables concerning the kingdom of heaven, which is equivalent to the religious

aspect of this age. It is in Matthew the thirteenth chapter that our Lord gives this forecast of the present age, that the seed of the Word of God should be sown in the field. The field He tells us is the world.

Connected with the first parable is the second. An enemy comes and sows alongside of the good seed the tares. The Lord teaches that the age is a mixed age and will continue to be so till the harvest, the end of the age, comes. And so it came to pass that right in the beginning of our age the enemy sowed the tares. Even in the Apostolic age men began to deny certain fundamental truths of Christianity. They taught errors as to the Person of Christ, denied His Deity and His resurrection and other cardinal truths. In Corinth sectarianism arose early. Paul charged them with being carnally minded and rebuked their divisions, which were a denial of the unity of the body of Christ (1 Cor. 1:10-12). Furthermore, Christ in two other parables in Matthew revealed what would happen during this age in religious development, both outwardly and inwardly. The mustard seed grows into an enormous tree rooted in the field (the world), branching out in every direction and giving shelter to the birds to defile the tree. This foretells the abnormal, unnatural growth of that which professes to be the kingdom of heaven on earth, Christendom. In the parable of the leaven, leaven, a process of corruption introduced into the three measures of meal, which everywhere in Scripture stands for purity, for Christ and His Truth, corrupts the whole lump. Here He predicted inward corruption. Gradually that came into existence which claimed to be the Church of Christ, but had drifted away from the doctrines of the Apostles.

The prospects of Christendom, its departure from the Truth, its increasing apostasy and its final doom are more fully revealed by the Lord Himself and by the testimony of the Holy Spirit as given in certain Epistles. We must look at both briefly. We find in the last book of the New Testament, the book of Revelation, a remarkable, prewritten history of Christendom. This history is given in the second

and third chapters of this final prophetic book of the Word of God. The revealer is the Lord Jesus Christ Himself. In these chapters are recorded by the pen of John, the prisoner in Patmos, seven messages addressed by the risen Christ to seven local assemblies in Asia Minor.

Our Lord is symbolically described in Revelation as having eyes like a flame of fire. It denotes His omniscience, His all-searching, penetrating vision. He looked upon these seven assemblies and saw in each certain characteristics, certain evils, evidences of decline and departure from the truth and from Himself. But He knew more than that. He knew what would happen in the religious sphere during the present age and how gradually the characteristics in evidence in these local assemblies would broaden out in the history of the professing church and become the common trend in the history of Christendom. We have, therefore, in these seven messages depicted the external history of the professing Church, its drift away from Him, the persecutions which were to come, the deeper decline and recoveries, till finally the end of Christendom is reached, when the true Church leaves the earth and professing Christendom remains behind. This prophetic history is amply verified by the history of this age, and the ecclesiastical conditions of our own times are clearly pictured at the close of this prophetic Church history. It is not possible to give all the details, but we shall show very briefly the predicted development of Christendom, these prospects, as shown in the seven messages.

The first is *Ephesus*. Here we have a prophetic picture of the Apostolic age as it was at the time the Apostles were passing away. *Ephesus* means "Desired."

In *Ephesus* existed a model assembly. From the Epistle to the Ephesians we learn that they were sound in doctrine. They were not like the Galatian churches departing from the Gospel of grace, nor did they tolerate worldliness as it was in the Corinthian assembly. The Lord bears witness to their faithfulness. For His Name's sake they labored and had not fainted. And here is a special mark of the Apostolic

age. "Thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2). From 2 Corinthians 11:13 we learn that men had arisen who pretended to be apostles, even during the life-time of the real apostles. "For such are false apostles, deceitful workers." The Church did not accept these counterfeit apostles and they hated the deeds of the Nicolaitanes. Then the eyes of the Lord looked deeper and He detected that which no human eye could see. A decline was beginning to set in. It started in the heart. "I have against thee because thou hast left thy first love." The first love means heart affection and devotion to Christ. Their hearts began to grow colder towards Himself. The beginning of evil, in doctrine or in life, is always heart-departure from Christ. To Him belongs the pre-eminence in all things and when He is not given that place decline sets in. So it was when the Church began to drift. Paul had previously announced what should happen to the Ephesian assembly (Acts 20:28-30).

In *Smyrna* we see that period of the history of the professing Church, when great persecutions arose and the forces of evil tried to crush out the life of the Church. It is the period which ended about the year 313 A. D. *Smyrna* means "myrrh," one of the ingredients used for the embalming of the dead. It shows the Church in tribulation and persecution. "Behold the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death and I will give thee the crown of life." Such a martyr period is written in Church history immediately following the Apostolic age. The number ten is of special interest, for there were ten great persecutions of Christians under pagan Rome.

Pergamos follows. It means translated "a thorough marriage." When the devil discovered that "the blood of the martyrs became the seed of the Church" and the Church, in spite of the terrible persecutions, increased everywhere, then he began the corruption of Christianity and its doctrines. *Pergamos* is described as dwelling where Satan's throne is, and Satan's throne is not in the lake of fire but on this earth,

for he is the god of this age. What had led to Israel's ruin, giving up their separation, happened to the professing Church; she became a world institution and her heavenly calling was abandoned. Christendom as it is today had its birth in the days of Constantine the Great. The suffering, persecuted Church became married to the world. It corresponds to the growth of the mustard seed in the third kingdom parable in the thirteenth chapter of Matthew: Church historians have spoken of Constantine, misnamed the Great, as a great instrument for God and for Christ. He was rather an instrument of the enemy attempting the defeat of true Christianity. Balaam is significantly mentioned also. He was used in corrupting Israel (Num. 31:16; 25:1-2). For the second time the Nicolaitanes are mentioned, that the Church in Pergamos held in part the doctrines of the Nicolaitanes. This word is a Greek compound. *Nikao*, to have the upper hand, to domineer; *laos* the people. From the latter comes our English "Laity." So literally translated Nicolaitanes means "those who domineer over the people." A priestly class sprang up in the professing Church, claiming a place of superiority over the common people, the laity. They assumed the place which belongs to the Lord Jesus Christ, our great High Priest. Priestly assumption became then, and has been ever since, and still is and always will be, the corruption of Christianity. So the Church became an organized world institution, married to the world and being gradually corrupted.

Thyatira leads us still deeper. It reaches the depths of Satan (Rev. 2:24). It prophetically reveals the domination of the Romish Church, the Papacy. Here ecclesiastical corruption reaches a dreadful climax. Jezebel is prominently mentioned. She "callesth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols" (Verse 20). Jezebel was a heathenish woman, a worshipper of idols, married to an Israelitish king. As queen and idolatress she persecuted the true prophets of Jehovah (1 Kings 18-21). This gives us a picture of Rome, her spiritual fornication and her idolatry.

The Papacy assumes the place of a teacher. A very significant statement is found in Verse 21—"She repents not" (the correct translation). Rome and her corrupt teachings, her semi-heathenish customs never undergo a change, and as we shall show later, there is to be a Romish revival for a short time during the end of the age.

The next period in Church History is represented by *Sardis*. The name means "those escaping." We have traced the decline during 1450-1500 years. The corruption and abomination had gone the deepest in Thyatira. In Sardis we see the progress of evil stayed; there is a reaction. It represents the Reformation period, the great movement which produced Protestantism. The Reformation was a great, divine movement. The men used were mighty instruments of the Holy Spirit. It was the greatest movement since the days of the Apostles. The almost forgotten evangelical truths, such as righteousness by faith, were brought back. But out of this great spiritual revival different human systems came and dissensions arose, especially over the most precious institution of Christianity, the Lord's Supper. So gradually Protestantism became hopelessly divided and developed into that of which the Lord speaks in His message to Sardis. "Thou hast a name that thou livest and art dead."

Two church messages remain, addressed to *Philadelphia* and to *Laodicea*. These two give us a prophetic picture of the religious conditions of Protestant Christendom at the close of the age. As Sardis came out of Thyatira and was a protest against it, so Philadelphia comes out of Sardis, as a protest against the dead, lifeless and Spiritless condition prevailing in Protestantism. Out of the dead established State Churches came forth from time to time companies of believers energized by the Holy Spirit. Philadelphia has been variously applied to the Wesleyan revivals in the eighteenth century, to the great missionary efforts and the still greater revivals in the nineteenth century. But it is more than that. It is a complete return to first principles. The message makes this clear. In looking upon Philadelphia

the Lord has no fault to find, He commends this assembly. It is a return to the first love, which Ephesus had left. The Lord Jesus Christ is once more as "He that is holy and He that is True" before the heart; Philadelphia repudiates all that dishonors Him and owns alone that worthy Name, which is above every other name. As a faithful remnant it rejects human pretensions. The truth of the unity of the Body of Christ, the Church, is owned and is manifested in brotherly love towards all saints. Philadelphia means "brotherly love." They walk in the path of separation, in self-judgment, in lowliness of mind; they have a little strength, which is acknowledged weakness. Twice the Lord speaks to Philadelphia of their obedience to the Word. "Thou hast kept My Word"—"Thou hast kept the Word of My patience." Another word of commendation is, "Thou hast not denied My Name."

Obedience to His Word and faithfulness to His Name are the two chief characteristics of the Philadelphian phase of Christianity. As to service the Lord promises the open door which no man can shut. This service is especially to be blessed to those who hold to a perverted Judaism (the legalists in Christendom) (Rev. 3:9). And these Philadelphia Christians possess a revival also of prophetic truths; they are earnestly waiting for the coming of the Lord. To this waiting company the Lord gives a great promise. "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation (or out of the hour of trial) which shall come upon all the world, to try them that dwell on the earth" (Rev. 3:10). That hour is Israel's "day of calamity"—the "time of Jacob's trouble"—"The great tribulation"—all in store for the unbelieving world. Philadelphia does not present a definite Church period, but is a description of a loyal remnant living in the closing days of the age and manifesting the real characteristics of the true Church of Jesus Christ.

Laodicea (meaning the judging or the rights of the people) brings us to the phase of Christendom, representing indifference and apostasy. It is opposite to Nicolaitanism. The

domineers over the people still go on in Romanism. But in Protestantism the people arise (the laity) and claim their rights. This was also revealed through the Apostle Paul. "For the time will come when they (the laity) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (2 Tim. 4:3). According to this message Laodicea is possessed by a proud, boasting spirit. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, miserable, and poor, and blind, and naked." He Himself is seen standing outside and knocking at the door, showing that Laodicea rejects the Lord Jesus Christ and has no heart for Him. The Lord looks upon this phase of Christendom in its "Protestant" aspect and pronounces it neither hot nor cold, but nauseatingly lukewarm with the threat, "I will spue thee out of My mouth." As another has said—"Lukewarmness, a perfect jumble of sacred and worldly matters. The word does not point chiefly to half-heartedness. But as lukewarmness is produced by pouring of hot and cold water together into the same vessel, so in the Laodicean state, intense worldliness is varnished over by plausible and humanitarian and religious pretences." It is characterized by great and popular movements for the advancement of "religion" and the betterment of worldly conditions while the Gospel of Jesus Christ, the power of God unto salvation, is definitely ignored and rejected.

This brief epitome has shown us the development of historic Christianity during this age. It starts with the apostolic age and its declension, followed by a period of Satanic persecutions under the Roman emperors. Then comes the birth of Christendom in the fourth century, the Pergamos period, leading into the Romish apostasy. After that came the Reformation period, and Protestantism divides into two currents. The one represents the true and loyal Church, and the other the liberal, the modernistic phase of Christendom getting ready to plunge into the final apostasy.

It is important really to see that Thyatira (Rome), Sardis

(Protestantism) and the two phases of Protestantism, Philadelphia and Laodicea, co-exist. They go together till their respective prospects are realized. What are they?

Unrepenting Rome has the following prospect written—“Behold, I will cast her into a bed, and them that commit adultery with her into *great tribulation*, except they repent of their deeds” (Rev. 2:22). This shows that Romanism will continue through the very end of the age, the *great tribulation*.

The prospects of Philadelphia, representing the true Church, are bright and glorious. As shown in the previous chapter the Lord will gather all His saints into His presence. This gathering is symbolically seen in the beginning of the fourth chapter of Revelation. “After this I looked, and, behold, a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must come afterward. And immediately I was in the spirit, and, behold, a throne was set up in heaven and one sat on the throne.”

And the prospects of Laodicea, lukewarm, apostate Christendom, are contained in the sentence, “I will spue thee out of My mouth.”

The final religious conditions of Christendom are likewise predicted by the Spirit of God in some of the New Testament Epistles, in which the Spirit of God speaks of “the latter times” and “the last days.” When Paul wrote to Timothy in his second Epistle, he spoke of a great house. “But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor” (2 Tim. 2:20). The great house represents Christendom, just as the mustard-seed tree does. What would happen to this great house, the internal conditions, is repeatedly mentioned in the two Epistles to Timothy. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons” (1 Tim. 4:1). Stronger still are the predictions and warnings in the second Epistle.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:1-5). Here is a picture of the moral conditions of the masses composing Christendom with their outward profession of Christianity, the form only of godliness, while the real power is unknown and not wanted.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. Preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables" (2 Tim. 4:1-4). Peter also penned his inspired warning before the Lord called him to be with Him. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:1-2).

Again the fisherman of Galilee bears witness to the character of the last days of Christendom. "That ye may be mindful of the words spoken before by the holy prophets, and of the commandment of us the apostles of the Lord our Saviour; knowing this first, that there shall come in *the last days* scoffers, walking after their own lusts, and saying, Where is the promise of His Coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:2-3). John the

beloved disciple is likewise bearing witness on the same lines. He testifies of the spirit of antichrist manifesting himself even in those early days of Christianity. "Little children, it is the last time, and as you have heard that antichrist shall come, even so now there are many antichrists, whereby we know that it is the last time. . . . Who is a liar but he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son" (1 John 2:18, 22). And how positively the Apostle of Love, as John has been called, demands separation from those who deny Christ and the doctrine of Christ. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (3 John, verse 10-11). Nor is James, writing the first Epistle of the New Testament, silent. He pictures the conflict between capitalism and labor. He speaks of the multi-millionaires who would arise in Christendom. "Ye have heaped treasure together for the last days" (James 5:3).

Preceding the last book of the New Testament is the little Epistle of Jude. He is led to exhort believers to contend earnestly for the faith once and for all delivered unto the saints. He does not hide the conditions of the coming days of Christendom. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Verse 11). The most decisive testimony as to the final aspect of Christendom is given by Paul in his Second Epistle to the Thessalonians. He writes of the day of the Lord, the day of His visible and glorious manifestation. That day does not come except *there come the falling away first*, followed by the revelation of the man of sin and the son of perdition (2 Thess. 2:3).

All these prospects of Christendom were written almost nineteen hundred years ago. Throughout this age exactly what was predicted has come true. There has been a falling away in every century and now *the* great and final apostasy looms up. It keeps step with other world develop-

ments. Great events took place in the eighteenth century. As we have shown in the "Conflict of the Ages," the forces of evil arose producing the beginning of the clay-element in politics, the French Revolution. The Holy Spirit counteracted it by the great revivals of that century, followed by still greater ones, and great missionary efforts developed during the century which followed. But at the same time there arose in Christendom a school of rationalism which aimed at the undermining of the authority of the Bible. The phrase "Higher Criticism" was coined. It originated with the French physician, a Dr. Astruc, who was not a Christian at all and not even a moral man. It would take many pages to describe the development of this school of Bible Criticism. It is no longer a higher Criticism; the right name for it is "Destructive Criticism." Its aims are to strip the Word of God of every vestige of supernaturalism. According to this school it is all folly that Moses ever wrote a single word of the Pentateuch. Leviticus, containing the divinely ordained worship, never existed in the days of Moses, but was written after the exile. Daniel, as mentioned before, is a fictitious person and his whole book, claiming as the background the days of Nebuchadnezzar, is a colossal forgery. Jonah at best is an amusing and somewhat instructive "fish-story." Miracles never happen; they are legendary. Perhaps a very few of the Psalms were written by David. Prophecy is rejected entirely; some try to explain it by psychology or something else. Every Messianic Prophecy, believed and taught by the giant intellects of the Church in every age is an impossibility. What is done with the Old Testament is also done with the New. The four Gospels do not give us the truth as to the person of Jesus Christ. Later hands embellished some kind of an original Gospel record and added things which put a halo around the head of the "Man of Galilee," as they call Him. The Johannine authorship of the Gospel of John is rejected. The Book of Revelation is a wild production of inventions and disjointed imaginations of some unbalanced fanatic.

But it does not stop with that. Having destroyed the inspiration of the Bible, they say that the Christ of the Bible must go next. In fact He is the great objective of the rationalistic denials. If there is no supernatural prediction as to the One to come, then there is no supernatural Person of Christ. To begin with, His Virgin-birth is dismissed as a "biological impossibility." They state brazenly He was born like any other human being, conceived in sin; that He was the son of Joseph and that His reputed Virgin birth is one of the many myths found in the mythologies of ancient nations. That He is the "Only-Begotten" Pre-existent, is completely denied, in spite of the clear and logical declarations found in the Bible. They call Him a great religious teacher and leader and class Him, Whom the Father sent, with Buddha, with Zoroaster and Confucius. They speak of His leadership and the principles of His teachings and advocate their practical use to save society and assist in the evolutionary progress of the age.

But their denial is the greatest when we come to the Cross of Christ. While they are not the enemies of Christ as a teacher, they are the outspoken enemies of the Cross of Christ (Phil. 3:18). That which is the most precious thing in the sight of God, "the Blood of the Son of God," is for these modernists the most obnoxious. They hate and despise it. Redemption by blood has been long ago eliminated from their religious vocabulary. Quite right! If man is not a lost sinner, he does not need redemption. Christ died because He wanted to emphasize the principles of His teaching. He died as others died, as martyrs, but not as the Lamb of God to take away the sin of the world. All the wonderful unfoldings of the salvation of God as given in Romans and other Epistles are ignored.

That Christ died and was buried is fully believed. But He never arose from among the dead! His body remained there and saw corruption as every other human body goes after death into corruption. The physical resurrection of the Lord Jesus Christ, these liberalists teach, never happened. All kinds of theories are invented to explain the fact of His

resurrection away. Because He remained in the grave there was no ascension; He never passed through the heavens. Therefore Stephen must have had a hallucination when he declared that He saw Jesus "standing at the right hand of God." All the comforting teachings that the Lord Jesus Christ is Priest and Advocate, that He ever liveth and intercedeth for us, that He is able to save unto the uttermost, must be dismissed as religious inventions unworthy of our acceptance. No wonder, then, that they become scoffers when the return of Christ is mentioned. How can He come back from heaven to earth, when He is not in heaven?

Such are the ever-increasing evidences of the approaching, final great apostasy of Christendom. These rationalistic denials likewise produce their fruits. Institutions of learning where this subtle infidelity is taught are frequently hotbeds of moral corruption. Companionate marriages are advocated and practised. The moral description, as quoted before, of those who have the outward form of godliness, but know nothing of its power, fits into our own times. Moral declension and corruption will always follow when man rejects God's revelation and God's message of love and grace.

Yet this is not the end. Recently scores of "Christian ministers" declared that they were not satisfied with the government of the United States. They allowed their names to be openly published as going on record against the American constitutional form of government and in favor of outright socialism. Among these signers we find Bishops, College Presidents, College Professors, Editors of religious periodicals, preachers of nearly all evangelical denominations and, of course Rabbis of the reformed, rather "deformed" brand. And some of these "Christian ministers" go strong in the direction of communism and call it a "new faith." The publication, *The World Tomorrow*, edited by baptized radicals and socialists, recently made the following statement: "Among all the trades, occupations and professions of the country, few can produce as high a percentage of socialists as can the ministers." One

of these ministers, an official of the Red-defending American Civil Liberties Union and affiliated with the Federal Council of Churches, is at present held by a Grand Jury for inciting to overthrow our government. Such are the developments and evolutions of rationalistic Christendom.

Yet while we see everything fairly rushing towards the predicted end of apostasy, see infidel "preachers" making common cause with infidel Jewish teachers, advocating socialism and lauding communism, the full apostasy has not yet come. What holds it back? According to the second chapter in the Second Thessalonian Epistle it is the restrainer, the hinderer. No explanation is satisfactory other than the one which teaches that "the restrainer" is the Holy Spirit. Inasmuch as the true Church is the habitation of God through the Spirit, the Temple of the Holy Spirit, the Spirit of God in and through the true Church holds back the full and complete apostasy. As long as the witness of the Gospel is given and the Truth is taught, the final great apostasy is delayed. But it will not always be so. As we have seen, the true Church, living in the closing day of the age, will suddenly be taken away, caught up with all the risen Saints to meet the Lord in the air.

As a result, when the salt is removed, the worst corruption sets in. Satan will then develop his greatest energy to destroy everything which is left of the faith of true Christianity.

Christendom will be on the earth during the great tribulation and suffer with the world, for it is a part of this world system (1 John 4:5). In spite of the terrible judgments which then sweep over the earth, they will not repent. This is made clear in Revelation, where the mass of professing Christians are frequently mentioned as those "that dwell on the earth," that is, those who are earth-centered, who mind earthly things. Read Rev. 3:10; 6:9, 10; 8:13; 11:9, 10; 13:8; 14:6, 7; 17:8 and compare with Phil. 3:18, 19. These earth dwellers, distinguished from others, represent the lifeless and godless professing Christians who do not repent but fall in with all the devilish things which will be

manifested in those awful days. And when the Lord comes, He will disown them. What is said in the Parable of the Ten Virgins He will say to them: "I know ye not." He will spue them out of His mouth.

Another ecclesiastical system will rise once more to power during these final seven years. It is the Papacy. The Babylon in the seventeenth chapter of Revelation or the Babylon in the chapter which follows is not the literal Babylon, but it is a mystical Babylon. The Babylon in the eighteenth chapter pictures the final confederacies of world affairs, such as is being advocated in the world today. A re-building of ancient Babylon is not promised in Scripture. The great reformers such as Martin Luther, Philip Melancthon, John Calvin, John Knox and others saw clearly that "Mystery, Babylon the Great, the mother of harlots and abominations on the earth" is Romanism, the Papacy. Here is the final vision of this great ecclesiastical system. Her seat is on seven mountains, the seven-hilled city, Rome (17:9). Her gorgeous ritual and worship, patterned after the ancient Babylonian worship, are described in this chapter. "The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication" (Verse 4). History tells us of the frightful persecutions which Rome instituted against those who refused to accept her idolatrous worship and her blasphemies. The story of the Waldensians, the Huguenots, St. Bartholomew's night, the horrors of the inquisition, are well known. These facts are stated in Revelation. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great wonder" (Verse 7). And again "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (18:24).

But what do we read of this harlot woman in this chapter? She is seen riding a beast. That means just as a man or a woman riding a horse controls the horse, so this woman

controls the beast she rides. "I saw the woman (the mother of harlots) sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Verse 3). We are not left in doubt who this beast is. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they *that dwell on the earth* shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet shall be" (Verse 8). There can be no question whatever the beast which the woman rides is the same one which rises out of the sea in Revelation thirteen. It is the Roman Empire, politically revived. It was, it is not, and it shall be. The seven heads are explained in verse nine. The reader will note the "earth-dwellers" whose names are not written in the book of life, are especially mentioned. They are the lifeless, professing Christians which constitute Christendom. The nations which compose the Roman Empire are all adherents of Romanism. Spain, Portugal, France, Southern Germany, Austria, parts of Poland, Czecho-Slovakia and others are predominantly Roman Catholic. In other so-called Protestant countries, there is a strong drift back to Rome. A high percentage of the Church of England is ready to submit to Rome again.

Nor must we forget the events of the last few years. Mussolini, the great, outstanding European statesman, has more than once declared that Rome must be put back on the map of the world, that a revival of the glory of Rome as the mistress of Europe is his aim. We do not know if he is the one who will succeed. At the same time he has made possible a restoration of the temporal power of the Pope, the head of the Papacy. This is now an accomplished fact. When finally the restoration of the Roman Empire becomes a historical fact, it is easy to see how the Papacy will swing into the saddle of the beast and domineer it for a brief period. It is written "and the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings, and they that are with Him are called, chosen and faithful. And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues. And the ten horns (the ten toes on the man image and the ten horns on the beast) which thou sawest upon the beast, these shall hate the whore, and shall make her naked and desolate, and shall eat her flesh, and burn her with fire' " (Rev. 17:12-16).

From this we learn that the Papacy's regained power through political combinations will not last very long. The ten horns, that is the ten kingdoms and the beast, the little horn of Daniel, chapter seven, hate the harlot woman and turn against her. Not only will they strip her of all power but just as Jezebel (mentioned in the message to Thyatira) was eaten by dogs, so her flesh will perish. Her utter and everlasting destruction is recorded in Revelation 18:21-23.

Such, then, according to divine revelation are the prospects of Christendom and its final doom.

Epilogue

We have shown from the Word of God in the preceding pages how the present age will end. When these prospects have found their literal fulfilment another age begins. This final age will be ushered in by the visible, the personal and glorious return of our Lord Jesus Christ. It will be His crowning day. On the cross He wore the crown of thorns; at present He is at the right hand of God crowned with glory and honor (Heb. 2:9), but when He comes back to earth again He will be crowned with many diadems. King of kings and Lord of lords will be His title. The father gives Him the nations for His inheritance and the uttermost parts of the earth for His possession (Psa. 2). The whole universe will then vibrate with the shout of victory, "The world-kingdom of our Lord and His Christ has come, and He shall reign for ever and ever" (Rev. 11:15). To give a full description of the glory promised to humanity and to the physical earth, when all things are put under His feet, would require another hundred pages.

Sin brought ruin upon the whole race and also upon creation. God has provided a remedy for sin through the sacrificial death of His Son. The greater part of humanity rejects what God offers, and as a result sin in all its forms not only continues, but increases. As we have seen the age in which we live ends in lawlessness. Man tries to make the age better by different schemes. Universal peace among the nations is attempted, but the nations continue hateful and hating each other. Moral evils, in spite of schemes of reformation, continue also, and more than that, they become worse. There are economic problems. Poverty and unemployment remain unsolved. Then comes the time when man's day ends in universal bankruptcy. The forces of evil arise and a dark night settles upon all.

Creation has been dragged down by man's sin. It is a groaning creation. The groans become louder and louder. Science is unable to change it, though it boasts of great discoveries. The ravages of disease continue. Death still

reigns. Earthquakes, disastrous storms, floods and droughts are unabated.

Is God going to leave humanity and the physical earth in this despairing and hopeless condition? If He were it would mean His defeat, it would prove His helplessness. The last word would belong to Satan. This will never happen. A glorious future is in store for the earth. It will come when He, who paid for redemption by His blood, who purchased back a ruined creation and bore the thorns, the emblems of the curse, upon His holy head, will reign in power and glory. God's Word is filled with these prospects of glory, of righteousness and peace. Without commenting we quote a few Scriptures.

There will be universal peace for, "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "He maketh wars to cease unto the end of the earth" (Psa. 46:9). "He will execute righteousness and justice. He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor . . . He shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Psa. 72:4, 12). And He, who in His humiliation had power over disease, healed all manner of diseases, the blind, the deaf, the halt and the maimed, who had power over death, will certainly manifest the same, and even greater power, when all things are put under His feet. Isaiah speaks of an hundred year old being as an infant (Isa. 65:20). Disease and death will be banished during His glorious reign, if man is obedient to the laws of His kingdom.

Both Testaments reveal the glorious prospects of creation. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them" (Isa. 11:6). In Matthew 19:28 our Lord speaks of the

"regeneration" when He sits upon the throne of His glory. This regeneration does not mean the regeneration of individuals, but of the earth itself. "And He that sat upon the throne said, Behold I make all things new" (Rev. 21:5). "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God (when He returns). For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:20-22).

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things on the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hos. 2:18). And how much more there is written in His Word? The glory of the unseen will become visible. "As truly as I live all the earth shall be filled with the glory of the Lord" (Num. 14:21). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). This will not be a spiritual glory, but it will be His visible glory. Modernists, who like their forefathers, the Sadducees in our Lord's days on earth, do not believe in the resurrection of the body and in angels, will be forever silenced. "The angels" will be seen "ascending and descending upon the Son of Man" (John 1:52). A human pen cannot describe the coming glories for earth and the heavens.

Faith looks rejoicingly into the future. Dark now is the night, and it is getting still darker. "Watchman, what of the night? Watchman, what of the night? The morning cometh and also the night" (Isa. 21:11-12). The morning cometh for His waiting people. The night for an ungodly and unbelieving world. After the night of tribulation, judgment and wrath is past, there will surely come the sunrise of the coming day, the morning without clouds, when the shadows flee away.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, Come Lord Jesus" (Rev. 22:20).

"Come then, and added to Thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone art worthy' It was Thine
By ancient covenant ere nature's birth,
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood."

—*Cowper in "The Task".*